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R E P L Y ,  
TO A  
P A M P H L E T , E N T I T L E D  
"BONDAGE, A MORAL INSTITUTION, SANCTIONED BY THE SCRIPTURES  
AND THE SAVIOUR, &c. &c."  
SO FAR AS IT ATTACKS THE PRINCIPLES  
OF  
E X P U L S I O N .  
WITH  
NO D E F E N C E , H O W E V E R ,  
OF  
A B O L I T I O N I S M .  
BY  
J. J. FLOURNOY.

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*"Magna est veritas et prævalebit."*

ATHENS, GA.

1838.

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## R E P L Y .

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Great Truths of any kind, are not easily believed by the mass of mankind. A careful and laborious induction is required to be gone through, ere the facts are taken for what they exactly represent. By the generality of men and nations, physical facts are more readily deemed mathematically demonstrated, and henceforward credited forever; but not so with moral axioms. These latter have to struggle for centuries with delusions, and the vicious passions of persons, before they become believed and fixed on an unshaken foundation. How are the maxims of Newton believed with passive credulity—his gravitation and his thesis of the steller revolutions? No man doubts, or calls them in question. They are physical truths, which men readily credit. But great moral truths have been from the days of Moses, to this age, in continual disputes by various men. Why? Because moral things are opposed by the inveteracy of sin, and men are unwilling to realize their duties, in quietly resigning the powerful impulses of their natural appetites. Hence, as the Bible is a moral book, altogether, as to its tendency to reform the world, its tenets and axioms are not believed to have the same course by all men; but different ecclesiastical Doctors have differently interpreted the various texts and chapters thereof, to suit their several notions of the awful dispensations; that numerous sects have risen up from these different interpretations and misinterpretations of the words of life, that there is but a distant and dim prospect that men will ever, before the Millenium, begin to think alike together, and act upon the Bible. The main reasons why so many sects and churches, and bodies of men, so much mistake the Bible, and hence indulge in graceless bigotry against each other, is the solitary fact, that they miscomprehend the SPIRIT of the BLESSED VOLUME, in interwringling upon the meaning of the words. For instance, does not the whole Bible, in the best spirit of it, reprehend wars and fightings? As for example, was not David the son of Jesse, a truly good man “after God’s own heart?”—and yet though he was told by the Lord to chastise the Amalekites and the Philistines, and though he warred against evil men alone, so repugnant to the heart of the Lord, was all wars—though sometimes ever so indispensable from the satanic malignance of bad



men—and He forbade David to build him a house, because he was a “man of wars.” Solomon, who had peace all his life, was the chosen constructor of the Temple. Here is an axiom as indisputable as the Sun in meridian splendor, that God doth not approve of war. And now observe the ingenuous interpretations of men—military men can appeal to numerous texts of the scriptures, and even to the interview of Jesus Christ with a Roman Centurion, or Captain of a hundred prætorians, in justification of their murderous campaigns! They can thus make it, by twisting and contorting the texts, appear the war was legalized of Heaven, and is just! This deludes, band after band, of even Church Professors, to go to the deed of murder on a large scale! But the spirit of the Lord is against wars, and no better evidence is wanting of this, in the Old Testament, than His *Veto to David about the Temple for stated reasons*—and the uniform practice and preaching of the Saviour, in the New Testament. Moreover, to have Kings to rule over men despotically, or in any sense, is also disapproved by the same Eternal Lord: as see the book of Samuel, the Prophet, at that place where the Israelites “asked for a King.” God did tell Samuel to try to dissuade these *free moral agents* from having a king; but they would not listen to Samuel on it, and had kings granted them at last—more by way of depressitude and punishment, for rejecting the Lord’s appointment of Judges, or for rejecting the Divine Republic, than, as a commendation and reward. Here is the spirit on monarchy of the Old Testament, given like that on war, directly from the mouth of the Lord by Himself! And in the New Testament, the Saviour said, “call no man master; ye are brethren; he that is chief among you, the same is your servant.” What better description of a Democracy is to be found, where every ruler is elected by, and is the servant of the public? And now, again, mark how the ingenuity of men can interpret away this spirit, by dabbling upon contingent texts—and how can the Loyalists of Europe, publish tome after tome, in advocacy of monarchical institutions, taken from the scripture words—uttered rather by men, such as the acclamations for the king in the Psalms of David, and certain commendations of the king also in the Proverbs of Solomon,—which do not nullify or infringe upon the words spoken by the Almighty Spirit to Samuel, in condemnation of king-craft. What is now the sequel? Why, men commit wars on one another: Kingdom precipitate armies on Kingdom—all under sanction of the Scriptures, in the opinion of the operatives!! And kings still retain their thrones, and wield their magic sceptres by the “Grace of God,”—which grace, if exercised, would be in God’s will, to hurl the foolish crowned from their high pla-

ces—where they, infuriated frail men, called “kings,” do but breed mischief and wars, for dynasties, and for successors, and for empires.

I have been thus elaborate to prove that, in looking to the Bible for God's will, we must search rather earnestly for the SPIRIT of the prophecies, than for the *words* of the matter, that are of secondary importance, and given rather as reluctantly, as the previous and final opinion of the thing, was expressed in the most decided manner. I call the attention of every defender of the retainment of the negro race here, to the above premises, and I ask them if my conclusion be not properly drawn?—I respectfully suggest to the Rev. Gabriel Capers, the author of the Pamphlet to which this is a reply, the propriety of a better understanding, than merely superficial, of the profound sayings of God, as laid down in the Oracles of Light and Life. And to Mr. W. J. Hobby of Augusta, Author of an antedecent publication of the like nature with Mr. Capers', I would say that against abolition by itself, his remarks are conclusive in my view, but against Expulsion the antagonist of both Abolition and slave-holding, he has not advanced, nor can any man, any single position strong enough to undermine a single pillar that supports the Edifice against negroes. Having both appealed to the Bible to support their assumptions, I too shall appeal to its SPIRIT, for it is the SPIRIT of the BIBLE, that is more directly God's PURE WILL, and by following the *Spirits simple declarations in the beginnings*, there is more safety to us and the Republic, than in disputing upon after words—And the foregoing paragraph is intended to illustrate the subsequent testimonies.

Before adducing supporting illustrations from the Scriptures. I must express my surprise that “The farmer,” should appear to suppose Abolition is itself Expulsion, or goes for the expatriation of the negroes, when the Abolitionists of the North have expressed it, and as I have always apprehended, it was their freedom and continuance here, as free, and not their expulsion, that actuate their movements. The blacks themselves, at the North, held three several meetings—one at Boston six years ago—one at Philadelphia five years ago, and one last year at Albany in which they virulently denounced colonization as the bane of the negroes, and went for the freedom and continuance here of their race. They called the Colonization Society the “ally of Slavery”—and were for amalgamation if the white community allow the vile association! And a law has been enacted in Massachusetts to licence the intermarriage of the white and black races. The Abolitionists so far as I know, have not either rebuked the negroes, or faltered in the ardour of their zeal to effect the liberation, and indwelling in our country, per-

haps forever, of the descendants of Ham. Thus then we see Abolition is the antipode of Expulsion—and “the Farmer” was mistaken, greatly mistaken, in supposing that the views of the father of Expulsion, and of the fathers of Abolition tally together! He certainly has not heard the maxim, that Abolition is the expulsion of the negroes from the mouth of an Abolitionist himself. They have in New England no more idea to send off the blacks than he in Georgia entertains. The only difference between himself and the Tappans and Bemans is this, *they* want them to live here, *free* while *he* desires them as *Slaves*—I oppose both and say expel both bond and free, of the negroes! It cannot hence, be supposed that abolitionism is Expulsion; and I repel the insinuation!—I should like to know where Mr. Capers obtained this view of the abolitionists: I know that no genuine dyed in the wool Abolitionist ever lifts a finger in support of the Expulsion-doctrine.

In this refutation to Mr. Capers’ copy-right-secured-Pamphlet, I shall travel over some grounds already traversed in my precedent published Essays, not one of which have I had the pleasure to see answered. Abraham as a master of servants or slaves, is first hinted at. That holy man was by God selected as the *pioneer* into the world of his progeny, in the infancy of civilization, and when all around was pagan darkness, in which ancient Egypt set the example from the instigations of Ham, who was the father of Idolatry—and black too as his name denotes—tho’ his previous name must have been Canaan, as we find by the framing of Noah’s curse against Canaan, when Ham himself was the mocker of his father. Living in the infancy of civilization, could it be expected that the Lord would give Abraham his whole canon of Laws at once by a dazzling brightness, as he did from Sinai to his descendants some time afterwards?—Was not the statutes of covenant, as by course of regular induction, given to him now and then, and even the *whole series* left *unfinished*, until the age of Moses in the wilderness, and some left out to the era of Christ? In the New Testament by the Savior and his Apostles, especially by St. Paul’s words—“Let every man have his own wife, and every woman her own husband,” was polygamy first plainly and definitely abolished. Why was it not abolished in Abraham? It was not peremptorily abrogated, but the direct honor and allusion to his wife “Sarah, thy wife” in foretelling Isaac’s birth, when all his concubines were passed by, gives us an insight into the Spirit of the word and will, as seen so distantly. If now God’s *secret will* concerning slaves, had been revealed to Abraham, so would also have been his will concerning a plurality of wives, or concubines.—This in the pioneer of the ways to Heaven, at so early a date, was passed by, and

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Abraham had but few Laws or directions—which were multiplied to his children, and again multiplied to the members of his Church by Christ and the Apostles. The truth is the whole will of God was not revealed to Abraham, to Isaac, or Jacob.—Altho' in the end Israel had fewer Servants than Isaac, and when he went with his household into Egypt, from the famine, he had seventy persons as his kindred family; and nothing is said of his servants or slaves, tho' they would have been enumerated, had they been his property and going with him into Egypt. He had many sons and grandsons and they were shepherds and grazers—Now few men are requisite to manage numerous herds.—Besides, again, on a previous sending of his sons to buy corn in Egypt Israel sent no slave—not one! Where were they? They were not *employed*! *He had them not*! God, perhaps, forbade him to keep them! For any thing the “Farmer” can say, this must most evidently be the fact!

But with old Abraham, I have done. The will of God is so plainly written on every Book of the Bible, that I am astonished that, both abolition and slavery holding Clergymen, whose sacred duty it is to comprehend its SPIRIT and PRECEPTS, have so misunderstood the drift and design of the Holy Oracles! To Abraham, even to Abraham himself, the will of God concerning slaves was made known, but not glaringly enough to strike the dull perceptions and duller capacities of my several operative opponents. But my beam of vision, it struck in colours too manifest and palpable to be not exhibited. Abraham had an Egyptian slave-woman, a negro of the race of Ham, as antiquity, and ancient statutes have proved the ancient people of Egypt to have been—and the present Copts lineally descended from the subjects of the Pharaohs have the negro cast of colour and features. This negro woman of Abraham, Hager, ran away once from the chastisements of Sarah. She was directed to return and submit to her mistress. And here the “farmer” may say is another evidence of the toleration of bondage. But I stop not half way, I go farther—even to the end and invite him to look at the ulterior sequel. After Isaac was born, the son of Hager, Ishmael, in the nature that cursed his half ancestor, Ham, mocked the old woman and her child, Isaac—Sarah called to Abraham and bade him send off the bond woman and her son, that is to expel her forthwith! Abraham did not like to do it. But the word of God came to him to “hearken to Sarah’s voice,” and do as she bade him. He then expelled her. And thus lost them forever. Here, in this final conclusion, of all this scene, is a better insight into Heaven’s will, than was to be found in the Angel’s sending Hager back, when she ran away of her own ac-

cord. No! the moral was not strong enough then, and the bond woman of Egypt was reserved for another scene, more deliberate and determined, and that was her Expulsion. Who can now deny that the Doctrine is from on High, and Divine! who can gainsay the tritold force of the power of this plain and categorical exhibition, but not more plain than the inspired penman Moses has himself given it. Here is God's will at the beginning, and here I date the first plain perception of the Spirit of the Bible, to which subsequent permission to hold slaves, and the regulations about them, are only contingent allowances, to satisfy the craving propensities of such a "rebellious and stiff-necked" people as the Jews. In the same manner, as, that after rejecting God's dissuasions about having a King, the King was granted them but under certain regulations: in the same manner too that, as Jesus defined the *cause*, why Moses allowed men to put away their wives so easily to be, because of the "hardness of their hearts;" "but it was not so from the beginning," so in following the vein of interpretation, here opened by the Saviour himself to us, we shall observe that so also, the allowing of bond men and bond women, were tolerated, upon principles exactly like that which allowed kings—and permitted divorces for frivolities: and I am the more supported in my assertions, by the fact, that Joshua had no right to have permitted life to the Gibeonites, through their trick, as all were beforehand adjudged by God, to death—and hence he had no Divine authority to keep them for hewers of wood and drawers of water: that his presumption to keep them alive for slaves, has dictated by human cupidity, and disobedience, like that of Saul, in saving alive the cattle of the Amalekites, that God adjudged to die, which dereliction lost him the sceptre of Israel:—And still farther, I see that to save alive or enslave a single Canaanite, was not enjoined by Divine Providence: that not one word in favor of enslaving them was given to Moses, or Joshua, but on the contrary death—to all, without exception, was the great doom, and that because the Children of Israel refused to slay all, as they were told, and because they saved some alive, for any thing or on any pretence, an Angel of God severely rebuked them, as see Judges, Chapter 2nd. As by sparing the lives of such inveterately bad men, and stubborn Idolaters, as the children of Ham, Israel but undermined herself; and according to some words of the Mosaic predictions, had "thornes in her sides," in this people continually disturbing her.

What now can the Farmer say to such a flood of light in favor of expulsion, that I have here condensed as in a focus upon him? Of Hager he may say it was, to keep Ishmael from co-heiring with Isaac, that God urged her expulsion. No, I assert, it strikes at the very root itself of all association with negroes! If God had no serious objection to the prox-

imity of the cursed race with the blessed ones of Shem and Japhet, He the Lord would surely out of compassion to this "poor negro" have sanctioned Abraham's refusal to oust her from his premises, with his own Ishmael. No! I will not be deceived by specious pretences, based on a quick sandy foundation. This Expulsion of Hager, involves the universal Moral of the great question of the Doctrine, I am advocating. Nor does this single incident stand alone—unconnected by a series of other corroborations, tending to the same result that I have named—God's solemn injunctions, continually to Israel, was to avoid Egypt, and have nothing to do with the surrounding Canaanites. If afterwards, however, they mingled with Egyptians, and did keep a society with the Canaanites in the relation of Master and servant—He is not to be called inconsistent or contradictory, for that, whenever, to prevent too universal equality or amalgamation, he had regulated that intercourse, which he before had expressly forbidden,—by making the Canaanites live rather as slaves, than equals with Israelites. But God's will was manifestly for Expulsion. This is shown in a light in the Bible, from THIS SPIRIT, too clearly for denial. Had Sarah instead of calling out for the expulsion of Hager alone, demanded that of all, *all* the slaves of Abraham, it cannot with the signs we have before us from the Holy Volume, be doubted, but that God might most probably have sanctioned her words from first to last, by imposing their fulfilment upon Abraham,—I am myself the Sarah of America! I call out Expel the negroes! But like Abraham, my hearers and brethren, do not like the words, and are like Abraham unwilling to do it. If an Angel from God, now, reveal to us his pleasure on these premises, I am certain it will not at all vary from the commands given to the Patriarch; and yet we have God's will in the Bible, and by reading that Holy Book can read that will at once, as if written athwart the azure vault of the sky, in letters of sun beams.

The "Farmer" instanced Leviticus, chapter 25th for proof that bondage was forever intended as the heritage one man may have on a slave; I do not think the words stand alone without some previous light thrown on the subject for better elucidation. And what is that previous light? It is the original intention and commandment of God to the Hebrews, to save alive no Canaanite in the doomed Land—and hence if some were saved in violation of Heaven's mandates, the situation of bondage was made their lot, in order to avoid an equality, and hence to frustrate amalgamation; and this was made a perpetual condition on the Canaanites dwelling in Israel's domains, or so long as they be kept unexpelled. Forever, here signifies, as well, so long as you have

to do with them, as everlastingly : but if Israel had gone by the previous light, if she had obeyed all times, God's express will, as the *sine qua non* and her *utile cum dolci*, she would not have had a bond man or woman of Canaan, nor would God have seen fit to direct her to go in quest of them ; as he could impart sufficient bodily powers to every Israelite, to do more than a thousand slaves, for his comfort and family sustenance—as also it is a remarkable fact, that Jehovah no where told Israel to enslave and bring away servants from Egypt—but gold and silver, to obtain, and carry off, by borrowing from those who owed them; highly, for previous labour;\* nor did He urge it on the chosen armies to enslave a single Canaanite†—all were devoted to expulsion or death; and slavery, therefore, is a literal human institution, and no moral injunction from on high ; though as in the matter of kings and divorcements, the Jews were allowed contingently to keep them, or associate with Canaanites under certain regulations‡ to prevent amalgamation and the elevation to civil power of the breed of semi-Hamites.

Again the "farmer" instanced Colossians 3rd, Chap. 22d 35th verses, for some expressions of St. Paul as applied to Servants—such as "Servants obey your masters in all things according to the flesh, &c.—but whatsoever you do, do it heartily as to the Lord, and not unto men"—The "farmer" also instance, other words from that Apostle, such as "*you are bought with a price, be ye not servants of men*"—and in explaining these and some other texts from St. Paul, he appealed to Locke, Coke and Whitby, for the interpretation : I decline *their* significations, because these words lean *as strongly* in favor of the ulterior *absolute freedom* on Earth of these bond men, as it can appear to lean towards perpetual slavery: I know that Roman Slaves and the slaves of Colosse and Ephesus, were white men; not under the denunciation of the Patriarch Noah—and to enslave such, and to perpetuate their unnatural bondage, is to sound the knell of freedom, and to make all men serve, and even idolize Monarchs. This will not do : nor has the great Apostle to the Gentiles so spoken. In the midst of the first struggles, of the Infantile Church for existence itself, he wisely abstained from any forward meddling with civil institutions, and shrouded his words on slavery, amid his intense anxiety to plant the standard every where of the Cross, under metaphors, that however properly interpreted, and tested by the Bible's spirit—by the previous words of God to the prophets—by Jesus' words to "call no man master," comes out too plainly; for misconcep-

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\* Exodus, Chapter xi.

—† Joshua, Chap. 3. verse 10. ‡ Matthew Chapter 19th, 7th verse.

tion, in favor of freedom itself—for what better sign of yearning for the Liberty of these white slaves is found than in these ominous words, “let no man be called the servant of another—and “that thou mayest be free, use it rather.” Use what? It plainly betokens no eternal vassalage on Earth as the portion of these conquered white captives. If it did, then St. Paul’s words taken in connexion with his advice of “submission to the powers that be,” i.e. to the rulers, whether usurpers, tyrants, or elective magistrates—which was only spoken, as I said, in the infancy of the Church, to deter the people from forgetting their new and hopeful faith, in the absorbing interwranglings, of political doings—but which was to become modified and better regulated, when the Church is triumphant, in entire nations—prove him to be as fell a monarchist as ever lived, who out of his vain learnings, and not submission to our only king, CHRIST, urges him to contradict the Saviour, who says the “Chief among us is to be our Servant”\*.—But No! St. Paul never worked contrary to the inspiration he had from Christ—He told Christians to “follow him as he followed Christ.” Now he walks but in the Saviour’s footsteps, and judging him by these premises, we are irresistably induced to make this inevitable conclusion, that as Christ forbade us to call any man master king, but himself, and as he told us that the Chief among or over us is to be our very servant, or slave, so we are bound to put this stress of Jesus’ words upon St. Paul’s homilies, as to rulers and servants, as the best interpretation of the whole. Does one part of the Bible in spirit contradict another part? Certainly not! The whole Book in Spirit, is one, and uniformly harmonious, and one light illumines over all from Genesis to the Apocalypse.

But if habitual disputants and interwranglers, deny the premises I have laid down; and doubt the conclusion drawn therefrom, asserting St. Paul’s supremacy, then will I say that Jesus himself who miraculously converted this great apostle, and sent him, a chosen vessel to the Gentiles, has said “the Servant is not greater than his Master,” in alluding to Himself and His disciples in one of his numerous conversations with the twelve, before his crucifixion. Now this is not any thing otherwise than a virtual declaration of His own precedence before all men, as well apostle as layman;—and except the homilies of Paul, and Peter, and James, and John, agree with the Saviour’s *previous words*, they are and must be confessed apocryphal and uninspired. But being *truly inspired*, we must take the best interpretation of them all from the *prior Light* given on these very topics, by the Saviour. And interpreting,

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\* Matthew 19th Chapter, 7th verse.



thus, the conclusion thus drawn, is the most genuine and incontrovertible, that can be conceived by our dim visions, in this world of darkness and evanescent shadows. Here is then an incident as plain and indubitable as daylight, that St. Luke, the Evangelist, narrates of Him in his Gospel, that affords the best lucid interpretation of all the succeeding expressions of his Apostles to the Gentiles, "And he came to Nazareth, where he had been brought up; and as was his custom he went into the Synagogue on the Sabbath day, and stood up for to read.

And there was delivered to him the book of the prophet Esaias, and when he opened he found the place where it is written,

*The Spirit of the Lord is upon me* because He has anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, TO PREACH DELIVERANCE TO THE CAPTIVES, and recovering of sight to the blind, TO SET AT LIBERTY THEM THAT ARE BRUISED,

To preach the acceptable year of the Lord.

And he closed the book and gave it again to the Minister and sat down, and the eyes of all in the synagogue were fastened upon him, And he began to say unto them, this day is the scripture fulfilled in your ears.

And they wondered at the gracious words that proceeded out of his mouth."

See Luke chapter four, verses from 15 to 22, inclusive.

These are the plain showings of the Lord Jesus Christ, free from all the dress of Metaphors and metonymies that characterize the expressions of St. Paul—as they are also an effectual unriddlement of all that Apostles apparent enigmas on Slavery—The Saviour is too plain for misconception and mistake in his words. To follow Him is far better, plainer and easier, than to follow Paul in all the windings of his apparent pompous sophistry. We know, enough, the drift against slavery of Paul's words, but much rather had we appealed to Jesus himself in his four Gospels, than to all the arguments of his disciples: for from the fountain Head, are pure and better waters to be obtained, than from the rivulets, as they meander along. Let us, therefore, analyse the words of the Prophet Isaiah which the Saviour quoted was that day fulfilled in Him; "To set the captives *free* and to set at LIBERTY the bruised." What "Captives?" and how "bruised?" and to what "liberty" set? Are they "Captives" of war taken by that "abomination of desolation," as Jesus called the warlike Roman Empire; and chained in to servile life—white men as were the generality of the slaves of Roman Masters? These were to be set free Were they bruised by stripes and hard Labour? Liberty was to be given them: These expressions read in

the Synagogue are in perfect keeping with that precept of Christ, in which he said "Call no man master, ye are brethren; he that is chief among you the same is your servant." See Matthew Chapter 23, verses 10 and 11. Such was to be the future influence of the Gospel Light, even upon the private affairs of mortals, below the Sun. I now challenge the "Farmer," our *learned Theban*, and any other of my slaveholding opponents, to lay his or their hands upon their hearts, and say if they can justify it to God and their conscience, that I have not here given the best and most literal explication to the words of our Divine Saviour?

Again, the farmer says, in the 19th page of his book, "the Saviour came not to *destroy* the *Moral Law* delivered to Moses on Mount Sinai but every precept of the *ceremonial Law*, which he regarded contrary to the Spirit of Christianity, he did abolish. And why? Because the former bore the impress of Deity and was therefore perfect—the latter was a human production, and therefore imperfect—and having come to correct the errors of man, he was bound by all his attributes to correct every immoral precept of the Ceremonial Law; accordingly in his Sermon in the Mount, particularly that part of it recorded in the 5th Chap. St. Matthew, he performed that office. And why we may ask if he regarded Slavery as a *moral evil*, was it not included among the number of *moral evils*, denounced on that solemn occasion?"—This argument of the farmer is too puerile to do any thing to the discredit of any adversary contending with him, and powerful only to his own *self-overthrow* and prejudice. The fact is that Slavery itself is included as by the showing of its advocates, and the place of the Divine regulations concerning it, in the *Ceremonial Law*! It is part and parcel of the same range of Laws ceremonial, that the "farmer" says *HAS BEEN ABOLISHED*!—Well then is it abolished, together with other Ceremonials of the ways and means of life? The moral Law that, (I agree with Mr. Capers,) is not abolished, is the ten sublime Commandments, spoken in thunders to encircling Israel, from the top of Mount Sinai. But the Reverend Gentleman, says, Christ enumerated what ceremonies he abolished, and did not number among them servitude. This is a most feeble declaration, since the Ceremonial Laws if at all enumerated, would be in concatenation, *longer than the fifth Chapter of Matthew*; and many ceremonies left out with not the most distant allusion by the Saviour in his incomparable and Gracious Mountain Sermon; the usage of Christians have long ago gone abrogated by almost tacit consent. For instance did Christ allude to the statute of freedom for the loss of an eye, or a tooth, of stoning fornicators, of regulating cattle treading out grain, of eating Swine's flesh, &c. &c? Yet the Ceremonial Law was as

morally predicated upon shaping men's ways in these, as in devising upon divorcement, and upon revengeful justice. All Christians now eat Pork, and that was never hinted at by the Saviour as abolished in that Sermon. So too, then the *why* he left out all allusion to servitude, was no sign of his approval of it, or the eating of Swine's flesh, may be taken as a testimony against us for violating the Law, if the Rev'd. Gentleman takes *silence for approval of any older Law*. Jesus, no where from the first Chapter of St. Matthew, to the last verse of St. John, said any thing of Pork, that we see written. But nevertheless because he said "that which enter into a man defile not a man, but that which goeth out in malice," the Church has taken it as a permission to eat all things, that excite *hunger*, though in the Mosaic ceremonial Law, it was severely prohibited to the Israelites to eat certain things therein named. Nor is it on the face of the Bible, that the ceremonial Law were human alone:—for Moses often saith in detailing them "and the Lord spoke unto Moses." How could the Reverend Gentleman, have discovered them to have been Moses' own individual work, as he intimates—and that *Christ has abolished all but that touching bondage by silence*. Certainly, neither himself, nor all the Southern, or even Northern ministers of Religion, can be consistent with themselves, or reconcile it to facts, unimpeachable and infallible, that Christ has abolished hog eating, and permitted slavery. And as they comprehend his views of the former, by some indirect allusions from him, as to food, I have the most plain and direct allusion from him upon the subject matter of the latter, more plain and obvious than all they can produce, to show that certain never named things are revoked and bondage retained as a moral institution. But taking the "Farmer" at his word, the ceremonial Law, prejudicial to Christianity, is abolished. Slavery was included as a regulated ceremonial of life for the unslain Canaanites. *Slavery therefore is according to his shewing, abolished with the ceremonial Law!*—in as much as the Great and Good Saviour of us all did not enumerate each and every particle of the ritual statutes, but only for the better indication of the Spirit of his Gospel, instanced a few, that may by their abrogation throw light upon certain others, that like them are tacitly abolished forever. We have enough to show us the Spirit of Jesus Christ, and the passion of his mission and blessed ministrations, and it is by conforming rigidly to the dictates of his spirit, precepts and practices, that we the better may be prepared for the Joys of *Everlasting Goodness in Heaven*.

One instance more from the "farmer" and then I am done, at least, for the present with him. He has alluded to the scene of Christ with the

Roman Centurion, who begged him to heal his servant: This scene has been so often misinterpreted and prostituted by military men and Kings to the vilest purposes of war, as well as by slaveholders as a seal and signet for their having of slaves, that I suppose I am doing mankind an immense favor to give its real signification, by stripping it from the foreign garb thrown around it, and placing it in its proper light. The Centurion, as is exhibited in the 8th Chapter of Matthew, met our Lord and asked him to heal his servant, Jesus consented, and then the Centurion said, "Lord, I am not worthy that thou shouldest come into my house for, (*because*.) I am a man of authority, having soldiers and servants (or slaves) under me." Jesus then said "I have not found so great faith, no not in Israel." Where now is a single item, or idea here to be considered commendatory on this man for any thing more than or short of his faith. It was his faith Jesus commended—not his military authority, as the mere Soldier thinks; nor his mastery over servants, as the "farmer" appears to suppose. Did not this Centurion base his unworthiness, that the Lord should come to him on the *consideration*, that he was a slave-owner and a fighting man? And when Jesus approved of his declaration, is not that approval predicated upon the truth, the Centurion uttered as to his unworthiness? He said he "was unworthy *for* that is, *because*, he had servants and soldiers under him." Jesus accredited his declaration, as he was truly *unworthy* for the *reasons he stated* but commended that faith that should make him look at the Saviour as too Holy to come beneath the roof of one so vilely sinful as himself! It was his *BELIEF* NOT his *MORALITY* that JESUS COMMENDED! And yet both the military bloodshedder, and the slave-holder look upon the interview and words of Christ, as in justification of this sinner's morals of office. What an anomaly upon truth, and what utter reversal of the plain facts as they are shown; is here produced, by alike the enemy of peace and the friend of despots! The Centurion's servant must have, like other Roman vassals or serfs, been white—enslaved by the fortunes of war—and he that would justify the servitude of white men, in his zeal to retain African slaves, is at once the enemy of Liberty, the friend of despots; worthy the universal execration of mankind!

I should like to know what my opponents can say of the stress of the words written by St. John the Divine in the Revelations of Jesus Christ; which erases all allusion to slavery in the Bible; whilst speaking of the power and practices of the Babylon therein exposed; her trade and bargain in "*slaves, and souls of men,*" as part of the aggregate, as vide 18th Chapter, 13th verse of the Apocalypse. Is it therefore no harm, to hold slaves, and souls of men under bondage? Is it moral so to do?

Is it justified by the "preaching and practice of Christ and his Apostles?" Certainly not. Jesus himself, no where spoke of servants as bondmen, nor did he commend the despotism, of one man over another. He spoke of Heaven under Typefication of a Father, and of the world as the prodigal Son—He made this repentant prodigal ask himself, "how many *hired* servants has my father to give bread unto." And the single expressed word *hired servants*, opens the door to a meaning of the other terms, when Himself & His followers allude to Servitude. Where then is the evidence, or the irrefragable testimony, that this preaching and practice has sanctioned vassalage as a moral institution? It is no where but in the imagination of those who has made it a vested interest to have slaves. The Bible in its spirit plainly tells us and all men that there should be no Kings—no slaves.

I fully concur with Mr. Capers in his able and luminous assertions against Amalgamation, in the 34 and 35 Chapters of his Pamphlet. Here he has entirely the advantage of the unwitting abolitionists, and were my paper not already too extended, I would admit the entire paragraph into a place here: it is conclusive and unanswerable. Amalgamation will not do. It is perfectly right.

In exposing the spirit to be contrary to Slavery, I have done so with a two-fold view; firstly, to show that to enslave whitemen, sons of Japhet and Shem, was out of the way of Divine Permission, and contrary to the Christian dispensations—secondly, to show that, though the blacks were originally designed to vassalage by the Patriarch Noah, that to keep them however is troublesome and pestiferous—that God does not intend their dwelling with us—that Noah's Curse may have as well included their expulsion from us, as their slavery—that when Noah said servant of servants as Ham's descendant's lot, he did not imply that they should be kept as such familiar servants in our houses, around our hearths, and too much and universally esteemed, and sometimes liked even to idolatry—that God's will was an extension on that of Noah, that they be every where repudiated from us—against which repudiation and avoidance of them slavery militates, by filling our houses and our hearts with them, as the frogs of Egypt insinuated into the domicils of Pharoah—that this manifest will of the Almighty—is visible in *His instructions to Moses and Joshua, to slay all and save none of Canaan—not even for servants!* I cannot go for slavery, when it retains the negroes forever here in this country, and makes them ever the pest of the political, civil and domestic life of the Americans—when it is, in all likelihood, about to brew civil dissensions in the Land, or tempt white men to slay their brother white men, to satisfy their splenetic malignance,

engendered by and about negroes—when it fills the hearts of many people with loved negro-images, and drives out thence the white man's image—when it makes white men vengeful against white men, and to underrate each other so much—when in short it is a complete system of demoralizing effects on the plantations, and of a tendency to make white men ferocious; which is evident in the number of duels, murders, fracas and woundings, that abound in many places at the South and West.—No! I cannot approve of *slavery*, when it *keeps the negroes here* to induce so many *immoralities*. I am for their entire absence, wholly, and forever, beyond the Sea—It will not avail that they stay here in any light either as bond or free—I think therefore that as to slavery, the Abolitionists has the better of the argument over the slaveholders, and I have proved it in the foregoing paragraphs. But I prove it not as an abolitionist, nor, to edify abolitionists, but as a forward way to usher in my ideas upon Expulsion, which system entirely overthrows the abolition-wish for negroes to dwell here free—and as I was able by God's assistance to exhibit the Holy Bible as denouncing slavery, so can I directly draw from the same great fountain of inspiration, as abundant proofs and authority in sanctity of Expulsion, as applicable to the descendants of Ham. The issue of the great controversy, if the slaveholders will yield to the truth must hinge between myself and the abolitionists. But even then, altho' the abolitionists has no right to claim negro freedom here—the slave-holder *must retain them under the yoke*, and in *bondage* so long as they are allowed to *live here*: But neither the abolitionist in wishing them free here, nor the planter, in desiring them here as slaves, can educe on either side, arguments, strong enough to unhinge Expulsion. As I have proved to the planter that he cannot find scriptural authority to hold the blacks here as slaves, so I shall adduce to the abolitionist, that neither yet is he, in any divine authority, to let them remain here as free. What is the result now, when both sides are beaten in argument, and facts by me? While with one hand, I overthrow the Planter's assumptions, and with the other the Abolitionists presumptions—what is the sequel of the controversy—both sides giving up the argument into my hands, and I triumphant; Expulsion will be the inevitable consequence, if each yield to the power of truth, and square their rules by its wise and vigorous dictates.

I have in previous publications expressed my mind at large as to who and what Ham and his sable progeny were and are;—and I have in confirmation and corroboration of my views exhibited lights from those luminaries of facts, the Scriptures—ancient authentic history—

and researches in antiquity of good authority. But my views have been so peculiar--unusual--neoteric and novel, that few if any people have credited them. The talented and wealthy, found their interests in Africans, stronger than the voice of truth from me to effect any thing; while the unlearned has been unable to comprehend my reasons, or where they have comprehended them, they have been satisfied to let me work my own way unaided, and to let things take care of themselves. Thus standing, in decided isolation from both, the Patrician and the Plebeian---I have had to work up the stream alone, and have been considered as quite curious at the best---But I show forth facts, and challenge investigation---for investigation guided by a sincere desire to find truth, and truth alone, and to give credence to the truth thus discovered, can never operate to my disadvantage.

Cain was the cause of the Deluge where Noah was saved. Cain's posterity were wicked, and stubbornly bent on mischief, and the flood destroyed both root and branch of that family, as not one of Cain's descendants survived the waters. Noah and his family were lineal and literal childrin of Seth. But I cannot certainly say---tho' I sometimes think it---whether or not the wife of Hem must not have been a mixed breed of the daughters of Cain, since she called a son Canaan, an appellation nearly similar to Cain's---and as Ham himself went by that name, no doubt from his Cainish marriage. But in the dimness of the distance of time, and the loss of authentic Chronicle, this fact appear to be swallowed up and is a mere conjecture of mine. Suffice it to say however that after Ham imitated the men of Cain, that he knew before the flood, and mocked at his father's nakedness, and become therefore cursed, his venomous spleen and wickedness, knew no bounds (remember here authentic history of antiquity begins) that he tried to commit murder on his Patriarch-Father, and drove him unto the steppes of Asia, to Persia, or as some say, to China---being aided to it by the Devil; or, God wished Noah to withdraw from Ham, to preserve the better race from being lost in contamination, or Amalgamation---tho' some children of Shem and Japhet did remain and mingle with the Hamites---and those who followed their great Progenitor from the Society of his unnatural, undutiful and blasphemious son, Ham, did preserve pure their Japhean and Shemean blood, as they come from about the Caucasian Mountains, and Circassia---which are near, or quite, the exact places where Japhet lived, as all the Europeans are called the "CAUCASIAN RACE" OF NATIONS. After driving thus away his aged father, for whose righteousness-sake, he (Ham) was saved from the deluge, this vile "daddy" of

the Negroes began in his place, Egypt; to blaspheme Heaven outrageously, and abominably—He had literally sold himself wholly to Satan—and darker orgies of damnation, never had place upon the face of the Earth, since the flood, than what occurred in ancient Egypt. Ham unburied the Pagan Idolatry of Cain, from the sleep of desolation, to which it was consigned by the destructive waves—made his own too ready children worship him there as “Jupiter Ammon,” or as “Osiris”—made himself a monarch, in which he was imitated by Nimrod, and thence by all his children to this day—and in its contaminating influence, by even the posterity of Japhet. In this Ham derided his father Noah and made himself a master king, where that father designed him for a slave—he also blasphemed Heaven in preventing men, so far as went his influence, from worshipping or knowing God—and making himself their Idol for religious worship, actually fitted himself and all his progeny that thus worshiped him for their god, for utter and well deserved death. That fate would have overtaken them amid their pagan orgies and evil influences, had not the Lord already promised to destroy the world by waters no more, and reserved the next destruction to the ordeal of fire; when at which final day Satan, his angels, Ham, his wicked, beastly progeny that went with so much alacrity into pagan rites, will meet with that destruction that will leave sin and impiety not an abiding place, either in the mundane or extra mundane worlds. But Ham and his descendants though spared are not excused—they are still more accursed after this farther series of crimes than they were by Noah’s condemnation. I guess this conclusion from the premises of their lives and enormities. I guess it from the nature of that punishment that of course would accrue from such most malignant iniquities and diabolical blasphemies against Heaven. No, Ham’s curse does not stop where Noah left! it is much extended—his fate is to be an outcast and abhorred forever by the families of Shem and Japhet. Not a servant—idolized and extra-valued, to come within our houses, and be to us as near and dear—for whom we must ever feel an anxious solicitude, day after day, and hour after hour! No, not so. Before God, they must be condignly rejected and expelled every where from the white society: and we are “not to taste, touch, or handle the unclean” race. This is the curse on Ham for his greater iniquities. He and his were and are exactly in the situation of Cain, and the like pernicious results come from all approximation to or toleration of them in our land or presence. These are assertions which no man can gainsay—which no woman can weaken. They are written on the pages of the Bible—they



are visible in all histories of Ethiopia and Egypt—they are manifest and have been always manifest in the character and lives of the negroes every where ! No where is more disgusting scenes extant, and vaster excesses in lewdness, cannibalism, and murders, than in Africa and the islands in Oceanica, inhabited by negroes ; in no part of the world is the serpent, the toad, the lizard, and other disgusting reptiles idolized, except in Africa, or except by black people. Breeding with the fecundity of swine, the Africans by murder and fightings keep their race ever thinned ; and their malice is the most conspicuous of all their passions. And the fatal effects of mingling with this cursed race is visible in America and Mexico, where they are freed and use excessive familiarities with the whites. And what are these signs ? Endless contentions, endless civil wars, and endless disquiets. In our own country, too, we see the sad and baleful effects of this association with the condemned and reprobate, even though in the characters of masters and slaves. For instance, what city or contiguous country in the United States, has a more dense aggregation of negroes—more numerous in proportional ratio than the whites ? New Orleans and its large plantation vicinity. And what is the moral character of this American Babylon ? There duels are almost daily—at any rate weekly occurring ; and private rencontres and fracas are too appallingly numerous for the eye of moral virtue to scan them. Whoremongery with negresses, gambling, drinking, swearing, and combats, make up the general characteristics of this devoted negro-rid city. New Orleans is a woe begone town ! I would not dwell there for a million dollars annuity. And even if we scan New York and Philadelphia, where there are twenty white people over a negro in numeration, we shall perceive that the worst and most disgustingly lewd and riotous places in these vast cities, are where negro quarters are, and contiguous to them. Increase the number of negroes and their quarters to that of New Orleans, or push them into every domicil as loved waiters, and I assert that the iniquity will increase, and these now tidy and neat Northern cities, become scenes of nightly violence and malignant somersets. No ! I again affirm it, it was not God's design that we are to keep the negroes about us, under any pretence whatever, or for any whatsoever purpose. It is nothing that induces this but a gross error of vision, and a blinding rage of cupidity. Errors are rife upon the world's stage, and from error it happens that so much blood is shed, so many eyes weep tears of poignant sorrow, so many souls, alas ! go to Tophet ! What can save the white people that are "perishing for lack of vision ?" "Darkness cover the land and

gross darkness the people." Already, *because* of negroes are civil war and disunion thought of by thousands, that but for the blacks had not entertained the most distant idea of the least weakening the sacred bonds of the holy confederacy of our fathers. These facts are too palpably plain—too stubborn—too evident for denial with truth and conscience. It cannot be that Noah's *half way* condemnation, is the *right whole*, about the sable descendants of Ham; the finishing anathema is to complete the requirements on us as to them, and the whole is that we be over them every where, and expel them from our boundaries.

I have good reasons to suppose that Ham brought again into vogue in Egypt, the paganism of the Anti-Deluvians; and that as the Hea: then Mythology came directly in the earliest age from that country, and are called the Egyptian inventions—such as the Pantheon—that they were no other than the idols worshipped by Cain's family, and that Ham introduced himself into the canvass as one of the deities: I also apprehend that the ruins in Upper Egypt, of cities, vast monuments, gigantic columns and ponderous obelisks, such as designate the sites of places called Memphis and Thebes, of which no tradition is extant, and the historian and antiquarian can find nothing undubiously authentic, were cities of Cain and his sons, who were giants; as Genesis records giants in those remote days; and that the waters, though they submerged in earth a great variety of these works, did not destroy every one, and what now remains, may be noted down as samples of the arts of Architecture before the Deluge.

The vices and follies of Ham; his contempt and chasing away of his patriarch father, for whose sake he was saved, and for whom he ought to have felt the most continual and profound respect; his institution of kings; his blasphemous teaching of idolatry, and causing himself to be worshipped by his children; all these heinous iniquities have made Ham exactly like Cain in every thing under the heavy displeasure of Almighty God; and the pages of His Holy Book developes to us precept upon precept, sufficient to satisfy every man of the utility of Expulsion. A mere servant to be kept and loved, forever, is not the fate of so bad a demon as Ham, and is not the condition sanctioned to his vile children by the Lord. Of all races on earth, the negroes are the vilest of the vile; the depth to which they have, in both ancient and modern times descended, in paganism, and in rituals and human sacrifices to hideous brutes, and noxious and disgusting serpents, is unparalleled in any age, or place, among the Caucasian or Malayian races.

Gov. Edward Everett, of Massachusetts, is such a short-sighted friend to the Africans, that he has given out in a speech that hypothesis of error, that learning "came first from the head waters of the Nile;" which is not so, as it came originally from the Chaldeas, or the Brahmins, on the banks of the Ganges, in Hindostan: also he says that our own ancestors were once as savage as the negroes in Africa. This is a falsity, and I defy Everett to produce one fact that our Anglo-Saxon, our Norman-French, our Celtic-Gallic, or even the most remote our Scandinavian ancestors of the farthest North, known in ancient eras, from whose Hive came the swarms of Goths and Visi-Goths, of Herulii and Gepedæ, that overthrew the Roman Empire—were ever so low sunk beneath civilization, as to pay honor or devotion to such a thing as the creeping serpent, or ever did anthrophagize on one another. They did not; and hence our savage ancestors were, amid all the obscurity of their state, better men and far nobler than the race of negroes. Their idolatry never stooped so low as the negroes, to worship reptiles and grasses, and other mean, low and insignificant objects. The Geographer, M. Malte Brun, attests that at this day certain tribes of negroes worship the snake in a temple, attended by priests! Now how can the barbarism of our ancestors be compared to that of the negroes? Everett is a villifyer, out of his attachment to the blacks and mulattoes, of his ancestors; for in fact he ought to have made the right distinction in favor of white men, and not have given so sweeping a declaration. The savages of Africa are the only ones in the lowest scale of barbarism. Our own ancestors, together with Indians of this Continent, bowed down to few if any idols, and never idolized beasts and reptiles. I am observant that the Indians and our ancestors worship the GREAT SPIRIT above, and if this is Idolatry it is an idolatry of the mildest form, and has on it the stamp of rationality:—or rather it is no idolatry at all and only simple Deism.\* Such is the Indian worship, and these Indians are the people that my brethren are so intent on expelling from their Society; and, while they hug the negroes as a valuable legacy, they are too forward in wishing the Indian removed farther and still farther from their boundaries!

God has in His just displeasure not blessed Ham's descendants like other men—Constitutionally ignorant and uncouth, malicious when in power, and proud without beauty—blasphemous and full of obloquy; this race of men are not destined for our society, or helps in any what-

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\* In Bell's Pantheon, it is asserted that the religion of the Northern Druids was the most unexceptionable of all Pagan rites.

ever aspect or capacity. Make Brun in speaking of the Africans, says, there was a black king of that part of the world, who said in his pride speaking to a Danish Traveller, that "God was not much exalted over him!" here is pride insufferable, and blasphemy, audacious,—a genuine saying from a genuine descendant of Ham, in every respect like his "daddy." Again Miss Harriet Martineau, says, somewhere in her "Society and manners in America," that a certain negro praying acclaimed, "come down come down oh Lord, on your white horse a kicking and prancing!" Here is insidious blasphemy, in supposing the Almighty would ride a kicking and prancing horse; at any rate it is a desecration of the exalted Majesty of Heaven—and a *worship* rather of that ideal horse that seemed to have filled the negro's imagination, and to have had his heart's and soul's best admiration! Is this the way for rational man to pray, or rather is it not similar to the noise of a soulless baboon? Again Miss Martineau revealed, that another negro, disputing with his owner about virtue, that owner told him that as he was in the Church, he had better not *lie* or *steal*, as the Preacher tells him, he will not go to Heaven for such conduct, and the fellow answered that "he has heard the Minister say so, but after death he will find it out!" Thus speaking as if religion was a fabrication to be found out after death, and, meanwhile he is to commit sin: as if the preaching was a trick or game, to be, or not, dispensed with, as men like. Here is a sample of negro piety, or rather impiety, and Miss Martineau in exposing it, in the utter infatuation of her liking for this race, spoke of them as commendable! and had little idea that SUCH A MAN AS MYSELF, would take them up as samples of the worthlessness for true Religion and true Reverence for God, of the negro race—nor if I pass them by, is it likely that other readers would know them in the proper light in which I expose them. Here are samples too plain for misconception of the negroes' character. In Africa blaspheming Heaven—in this country though surrounded with salutary ministrations of the Gospel, making light of God's appearance, and charging religion with trickery!—Yes here is it!—And Mr. Capers on the one side, and Dr. Channing on the other, may in all their love for negroes, though on *different bases*, make the best light of it they can. Each of these Clergymen, if either had their way concerning negroes, as the Law of the Land, unchangeable as those of the Medes and Persians, are not likely to do the country and the Republic the least good.

God has therefore condemned Ham's descendents in every authentic—unapocryphal book of the Bible. He worked a mighty deliver-

ance of white men, Israel, from black men, Egyptians, and sent them his chosen instruments to thrash out or to slay another race of blacks, the Canaanites. Genuine children of the black *Ham*, (Ham signifying black in the old Sanscrit tongue---when a person's name in that early age, like the Indian denomination, expresses some quality, colour, or size of the named individual,) who like the Africans just alluded to, would but obstinately, obdurately, and incorrigibly make trifles and blasphemies of the attributes of the Most High, and reverence only idols of wood and stone and serpents, (the Philistine's idol, Dagon, and the Egyptian idol, Python, were, the first, a half, and the last a whole serpent!) After Israel became settled in the land promised, God inspired many prophets to dissuade them from all amalgamation, or even intercourse of any kind with Egypt, or with the surrounding sable men. He instructed them to speak to Israel, to keep herself pure and spotless from the embraces and delusions of the Canaanites. But so "stiff-necked" and "rebellious" were the jews, and so much did they "*wonder after the Beast,*" (the Egyptians and Canaanites) that they would have kings, to be like them, and Idols too, if God permitted them, to sink so far in depravity and degredation: And they considered the Egyptians as more than mortals, for which God thus rebuked them in the 31st chapter, 3d verse of Isaiah. "Now the Egyptians are *men*, and not God: Their houses *flesh*, and not *spirit*." How deeply admiring of Egyptians, and how much "wondering after the Beast," (as saith the Apocalypse,) must have the children of Israel have done, in such a matter, that called forth *such a declaration* from GOD?---and what seductive influence for evil must that race of men, the Africans have, to contaminate and impose on much more potent men than themselves: and what influence had Ham to impose his king-craft system on the Caucasian race: what seductions too have the negroes of America, to impose themselves for almost every thing valuable upon the white folks, even to some idolatry of them, some downright paganism, in the excess of their valuation of these sable persons? There is many a planter who would sooner lose his wife and children, than his negroes! In South Carolina some confessed they cared more for their negroes than for their families. To what excess now is this baneful and deleterious love of negroes carried! God every where in the Bible repressed the ardor of the Israelites to idolize and imitate the vile children of Ham. He often and often, over and over, alluded to the deliverance from Egypt, to show that it was one of the greatest good to Israel in the world, being no less than a rescue from the fangs of that "*Beast of great authority,*"

empowered by the Dragon Satan, (as see Apocalypse.) Why does the Lord frequently say, "I am the Lord thy God, that brought thee up out of the land of Egypt with a great and an outstretched arm?" Was it not to indicate the perilous situation they had escaped in escaping the Egyptians? Why did the Almighty command the final and utter extermination of the Canaanites—not to save one soul there of any age or sex? Was it not because, like the Egyptians, being of the same blood and descended from one common blasphemious stock, they could or would avail nothing for virtue and solid piety, if kept alive? And following the course of the Prophets, we find that it was God's WILL FOR ISRAEL TO HAVE NOTHING TO DO AT ALL WITH NEGROES.

In the vaticinations against the tribes of Ham, there is much severer judgments, declared in much stronger words, against them, than against any other nation: Isaiah was told by God to pull off his clothes and shoes, and walk naked and barefoot three full years, as a "sign and a wonder upon *Egypt* and *Ethiopia*," all Africa of course, as see the 20th chapter of Isaiah. In the preceding chapter, the 19th, God spoke still against Egypt: after foretelling how he will purge her of her ancient people, and then bless her in modern days with apparently another population. In the 30th chapter of Ezekiel, the most fearful punishment and annihilation is prophesied of *all Africa*, each of her nations named severally, after their ancient names, viz: Egypt, Lybya, Sheba, Dardon, Ethiopia and Chub. And in the last chapter, last verse of Zechariah, these ominous words are given: "And in that day [the millenium, no doubt,] the Canaanite shall no more dwell in the house of the Lord of hosts." The name of Canaanite was the general appellation of all Ham's posterity, as Ham is also called Canaan, as see Genesis, where his criminal caricature of his father is narrated thus, "And HAM the father of Canaan saw his father's nakedness and went and told his brethren without—and SHEM and JAPHET took a blanket and went backwards and covered him: they saw not their father's nakedness—and when Noah awoke he knew what his youngest son had done unto him, and he said "cursed be *Canaan*!"\* Now if Ham had done the offence himself, as the above extract shows, it would appear inconsistent to put the whole curse and offence on Canaan alone, as the anathema was worded. Ham had both names beyond a doubt—though my friend, the Rev. Ralph Randolph Gurley, appears to consider, in a letter to me, the prophecy of Noah fulfilled in the extermination of cer-

\* In the Arabic version of the Books of Moses, the condemnation runs—"Cursed be *Ham* the father of Canaan."

tain Canaanites. That he is in error is too plain in a twofold view : 1. he miscomprehended the denunciation in supposing it applied to Canaan, Ham's *son*, and not to Ham, *himself*, under the same name—as the verses too evidently read. 2. He misunderstands the text itself, and misconceives the extent of Ham's crimes against Heaven and his Father, in not perceiving that when Noah spake of the condition of servants, and the lot of the Canaanites, it was a farther extension of the denunciation by the Lord, for Ham's subsequent iniquities, that should have sent Moses and Joshua to *destroy*, not *enslave* the Canaanites, and who exhibited his Almighty dislike of Ham and his entire generation, by “hardening Pharaoh's heart” in Egypt; the dilapidation of his kingdom, and the destruction of himself and army in the Red Sea!—How long will men esteem me of little value, as a Bible Interpreter, and a Statesman, and betake themselves to running after such ignorant pretenders as Messrs. Gurley, Capers, Channing, and Beman? Blind leaders are they, though on different tracks; and they, together with those they lead, will fall into some fatal pit, if the people don't take better care, and be more wary! For be it known far and wide—that Gurley is for sending the slaves away at their own option, and is of course for letting stay when unwilling to go:—and many are unwilling to be off, and of course Gurley will not clear them off by a laudable Expulsion, compulsory like my plan: and Beman and Channing would let them stay here free, which is against the Express Scripture. While Capers would have things remain as they are, without one salutary innovation upon the error of centuries, that is to be seen within the circle of Compulsory Expulsion. All of them therefore going against the SPIRIT of the Bible—but fight against the Lord, in oppugning and repugning my solitary though salutary publications, that elucidate the Holy Writ better than either do, or can for their trifold purposes of *slow colonization*, of *negro freedom here*, and of *slavery*.—To all which Expulsion is eminently superior, as a beneficence to our country, and for nearer conformity to the Bible.

The text quoted from Zechariah, implies that none of Ham's children shall go into the house of the Son of God, during the thousand years of Christ's reign, when all the wicked shall die off—and the righteous dead raised to life; but not any of the wicked would rise from the sleep of death until the thousand years be fulfilled, and Satan loosed from Hell to get up his malignant orgies again by means of his willing and wicked instruments. But my friend of Augusta, Mr. Hobby, who wrote a Pamphlet similar in intent and spirit to that of my

friend Mr. Capers, declares to us with great confidence, that when the Millenium arrives, it will only be a moral and Religious Jubilee from sin, and that the Castes of Servant and Master will continue even then. Surely this venerable gentleman, and the still more venerable Prophet, Zechariah, do not agree. But it is safer to trust the prophets than uninspired men, and I would much rather believe the prophet—that *then no negroes will be in the world at all, to befool their masters in the capacity of servants or slaves!* At least that Canaanites will not be made so much of when the better men shall be so devout, as to write on the bells of their horses—“**HOLINESS TO THE LORD.**”

Having ended my disquisitions from the Old Testament, as to the propriety of having nothing to do with Ham's descendants, I come now to the manifestations of Christ Jesus, upon the same subject. It is known to every man conversant with the New Testament, that Christ said we must “not cast our bread, or holy things to dogs.” See Matthew, chapter 7, and verse 6. It is superogatory to point to other similar verses in other Gospels, which in plain terms forbade the “casting of bread to dogs.” Now this saying was obscure, and would forever remain in obscurity, did not Jesus, himself, in a certain incident illustrate this speech of his, in a manner never to be safely doubted. And now I pause a little, to make enquiry, how do the Ministers of Religion find out the meaning of obscure texts, and the concordance between the passages of the Old and New Testaments? By comparison and colligation. Or, one thing spoken dimly now, is by a subsequent word of the same person illustrated in a manner perfectly satisfactory: Thus for instance, the prophets said certain things about **ONE TO COME**, and how he would comport himself, and what would befall him. **JESUS CAME**, and what **was** prophesied of the “wonderful Prince to come,” **was** exactly fulfilled in his ministrations: For example, it was said he shall be put to death, but “not a bone of him shall be broken” when he hung upon the agonizing cross, and died for all that will comport themselves to His Almighty dictations: not a bone of him was broken, tho’ of the two malefactors executed with him on each side, for ignominy’s sake, such was the case! Thus it was that the modern Ministers of our Holy Religion, discovered how the Old Testament was fulfilled in the New, concerning what Isaiah called “the Wonderful Counsellor, the Everlasting God, the Prince of Peace.” And of whom it was said that “to the increase of his Kingdom there shall be no end!” Oh! glorious beam of good hope to those who like me suffer under bodily and mental oppression, and have little hope except that greatest antici-



pation in our God and our ONLY TRUE KING. And thus it was too that St. Paul's almost enigmatical words were discovered to mean the right thing—that while in his Epistle to the Romans, he spoke in the full bent of all his earnest energies of Faith, alone, as our direct road to Heaven—he in a subsequent Epistle to another city, spoke of Works as necessary, without which “no man can be sanctified or justified.” By collocation of the Sermon on Faith, with the Sermon on Works—which tho' extensively apart, were according to the genius of enlarging on his topics, of this extraordinary man—yet gave his whole mind better, than apart, that “FAITH AND GOOD WORKS” are the “WHOLE DUTY OF MAN,” the learned D. D's. of the Church, are better enabled to illustrate to us the Everlasting Covenant of Life. I now say that this is the best and only genuine way to discover the prophetic tendings, and their fulfilment in the New Testamentary sequel. This must, too, have its full potency of interpretation in the way of operation to be applied for judgment upon the illustrations of Jesus Christ. Having in the beginning of his Ministry, told us to “cast not our bread to dogs.” He illustrated these words by an interview with a Syrio-Greek, or Syrio-Phœnicion woman—who begged him to heal her daughter : Jesus did not notice her, though she cried often and aloud to him—so much so, that his Disciples wondered at his taciturnity here, for never before was he so apparently indifferent to the cries of distress. As see Matthew, chapter 15th, verse 22—where this woman is called a Canaanite; and Mark, 17th chapter, verse 25th—where she is called a Syrio-Phœnicion. According to Matthew, Jesus did not notice her till his Disciples urged him to it; and according to both Matthew and Mark, he said, “it was not meet to take the children's bread and cast it to dogs.” Is not this a powerful exegesis upon the words, “cast not your bread to dogs, nor your pearls before swine, lest they turn again and rend you.” Taken upon the whole, as it is, the subsequent words of Christ to that mulatto woman, does not neutralize the effect his previous comportment was intended to produce, as to his opinion who were the “dogs,” to whom in his solemn sermon in the Mount, he *forbade* us to “cast bread,” that is, to have nothing to do with them, as that by not heeding them, they may be away from us. However, a learned and pious Minister of the Gospel, the Rev. Henry Kollock, of Savannah, deceased, in a sermon, said Jesus, by this uncharacteristic and unusual previous conduct, intended to convey a hint to his Disciples and the Jews, that they might not neglect the Canaanites to receive them as brethren—or as this Divine showed—Jesus appeared not to notice her, and then graciously noticed

her as an effect in "bold relief," to discourage their sectarian and sectional views against the remnant of the Canaanites. His saying "Oh woman, great is thy faith—be it unto thee as thou wilt;" or as in Mark, "for what thou hast said," [concerning dogs coming under the table to eat of their master's crumbs,] "it shall so be done unto thee," in healing her daughter: I now take this concluding part as *unsatisfactory*, and like the Centurion's, her *faith*, and not her *morality*, was prominent. Nor does the closing words of the Saviour to this Canaanitish woman, neutralize the effect he priorily intended, in calling her and her tribe "dogs," to which he previously had commanded us to throw no food, and of which his silence at first, to this woman, corroborates. Logical interpreters may appear to see nothing but a commendation in this scene to the Canaanites, and henceforth they will take it that the negroes are worthy. But I assert, that if the words of the Saviour in his interview with this Canaanitish woman, be taken for evidence of his having no objection to Canaan, then it follows that the words, "cast no bread to dogs," previously spoken, are without consequence, as he plainly designated this female and her tribe of Canaanites or negroes as the "dogs," to which hitherto, he forbade bread to be thrown. Let logicians say what they please about these remarks, I am certain they forbade us to cast bread to dogs: and in his apparently *reluctant* interview with this woman, he did cast the reflection of dogs upon her tribe the negro race! By these I shall abide, until I have better illustrations and better logic than that given by the Rev. Mr. Kollock. Here, Expulsion, as sanctioned by the New Testament, is too visible—for if we withhold bread from the race of Ham, that race must either be stoned to death, or be expelled—or they die here. Some men, however, say, look at Simon the Canaanite—the Disciple of Christ—one of the Twelve Apostles that followed him as companions. In this case I refer the reader to Greenwood's book, entitled the "Lives of the Apostles," where he intimates that this *Simon was not a Canaanite by blood*, but one of the sect of Jews, who called their association by the name of Canaan. And I cannot well impugn Mr. Greenwood's declaration, since the Saviour himself expressed that "Salvation was of the Jews," in his conversation with the Samaritan woman. That is, logically and literally, the Jews were to be the first propagators of the New Covenant, as they had been the subjects of the Old.

To me it appears now, that Jesus was in favor of Expulsion to be applied to Ham's descendants. And further, in speaking of "dogs," St. John, in the Revelations, chapter 22, verse 25, declared that dogs

and sorcerers are without from the Holy City, and in Perdition. Who were greater sorters than Ham and his Egyptian Magii, who entailed Kingcraft and Paganism on the world, by means of subtle and imperceptible influences, and the aid of the Devil. Also the Apocalypse related that it was by "sorcery," that the Babylon of abominations practised successfully upon the better races to evil. Revelations, 21st chapter, 8th verse. I doubt not, also, and have so explained my mind in other Pamphlets, that Ham was himself the "*Beast of great authority*," from Satan, the Dragon, to draw men from all obedience to, and acknowledgements of, God. This he did in his seductions of kingcraftism, manifestly oppugnant to Heaven's will—in his illusions of Idolatrous worship—in his whole character, as is observed in that of his children, the negroes. We have enough from the Bible now, by my shewing, to make *us particular* about Expulsion.

Having finished Scriptural illustrations, I come now to ascertain the moral character of the negroes, as they here and elsewhere live. Look at our home negroes, for an ensample of the entire race. Here they have grown up in our society, and have had the Gospel from the mouth of zealous Ministers, and from devout masters and mistresses. Yet they seem to acknowledge no law but that of the cow-hide—to fear no judgment but that of the Rifle? Do I not utter the truth? We punish them when they riot. They riot less. We allow of their sexual concubinage, and no nation of people are more lewd! To tell lies, is with them a part of their nature—to steal, as natural as to eat! In piety they have no real religion! If I judge from the expressions to me from a baptised old negro, who asked me once "if God knew that some people will go to hell?" I answered yes—God knew all things. Then this negro, with a face of the most blasphemious insolence against piety, asked me "What did God make people for!" Here is malice and blasphemy personified. God made people to save the *worthy*; and He, the Almighty would that men be created and the just saved, though the wicked, by self-immolation and downright disobedience, perish. If I judge negroes by what this vile sable devil said, I shall be unable to consider them in any other light than Satan's imps of hell, and the real dogs and sorcerers of the Apocalypse, with some white men of villainous lives, that have so far imitated these dogs as to serve the Devil. But I soberly and sincerely believe, that few white men ever go to hell, compared with the myriads of negroes, that their father the devil, draw down from hence to his infernal embraces! And I have good data for this conclusion.

It may be said that the reason negroes are unchaste, and do not marry, perpetually, except in comparatively few instances, is because their masters sell them and move them about so much, that they are unable to form lasting connections. This is an insidious reflection upon the white people, and an excuse to the black, in every aspect unworthy. In Africa polygamy abounds to a disgusting excess, and breeds diseases peculiar to an excess of venery. And in the Island of St. Domingo,\* where the negroes became free, by butchering alike, indiscriminately, the kindest as well as cruel masters, ripping open pregnant mothers, consigning their unborn to hogs, and sewing up the mangled carcasses of husbands in their wife's abdomen—and other excesses utterly unparalleled in all the enormities of Indian warfare. The practice of a certain ceremony and moral in wedding, that recommended itself, to the particular esteem of that egregious, perfidious, and blasphemous infidel, Robert Dale Owen, who endeavored to persuade us to imitate them, prevails—it is *placements*, or illicit concubinage, or the taking up, like our negroes, with a wife as long as a man is satisfied, and forsaking her for another woman at his will or pleasure; this practice Owen recommends to us in all the strength of his eloquence, affirming that there are ten such illicit takings up, to every one regular marriage, and that it is practised by the chiefs and head men of the Haytian country. What then in the view of this enormity and unchastity of free negroes, left entirely to themselves, could induce abolitionists to say, that it was *circumstances* that affect that lewdness, that is ever inherent in the negro, and part of his nature in every sense?

Having concluded the discussion on negroes, I cannot take leave of the Reverend "Farmer," without expressing any decided disapprobation of the irreverence with which he appears to have treated the Awful, but Kind and Merciful Supreme Being. Mr. Capers said if the abolitionists were right, God was bad—this is the sense of his address. What undevotedness and what desecration is here! I would remind Capers that God is not to be blamed for sin in any whatever aspect, it presents itself to the mind of such a *worm* as man. That, whether the Slaveholder or the Abolitionist, or the Expulsionist be right, the Almighty Providence, has the best of reasons for his ordinations, and neither of us three parties, in our controversy, must murmur at His decrees, or cast Reflection on his Providence. Knowing that "*magnum est Veritas et Prævalabit*," and when the splendour of truth becomes known, all

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\* See Edward's History of St. Domingo.

good men will, saved, join the choir in *Heaven* saying "JUST ARE THY JUDGMENTS O LORD GOD ALMIGHTY."

To the Abolitionist I say ; you do greatly err in all your meditations for negro freedom here—you consider not that though in the abstract and for expulsion only, your remarks, on negro freedom exceeds that, in truth, of the Slaveholder, yet the owner of negro Slaves, has the best of the argument of you, altogether, so long as negroes are to stay here. There ought to be no freed negro in this Country—Slavery or Expulsion is the only alternative to be applied to every one of them, though Expulsion is the best and most feasible, the wisest and justest course, for our increase in piety and peace. It is the touchstone of the harmony of the American Union : The magnet star of peace to our country ! The *sine qua non*, the *utile cum dulci*, of Liberty herself. And of Paradise hereafter, a matter by no means to be let go by. With what face then can you call your Southern brothers by epithets of opprobrium, by reflections as full of obloquy, as they are surcharged with vanity and lies !! You have uttered before an offended Deity, an Holy and a just God, that arrant and most abominable falsehood, that "the slaveholders, as kidnappers, in wickedness exceed the Prince of Darkness !" How infernal is this remark ! Be it known that the Prince of Darkness is the "gist and gravamen" of evil, "the father of lies," the arch deceiver to man's ruin, the original of sin, and the Dragon beast of numberless iniquities ; no mortal man, or his spirit—no matter how murderously malignant, can exceed the Prince of Darkness, in the heinousness of his iniquity ! And yet you have had the impudence to charge your brethren with exceeding the father and inventer of iniquity at his own trade ! What utter liars must such of you be who uttered such a falsity ! And how perilously fit by this fib, for the dangerous embrace in perdition of this first of liars against Heaven, whose immense wickedness, you have lucklessly abbreviated and palliated, by calling the Southern Planter the more sinful ! Take care ! Take care abolitionists ! or you will have sold yourselves to the Devil, as Ham did himself in the beginning, and which entails such a villainous nature and evil propensities upon his progeny. It appears evident to me, that you have embraced as a brethren the free negroes of the North too much, and hence you are tinctured with their habit for exaggerating lies, and impious thirsting after Southern blood. Repent ! Repent ! and love truth more !

## APPENDIX.

When the Georgia Conference of Methodist Ministers, held their session in the winter of 1837, at Athens, Georgia, they almost if not quite, unanimously, passed the following Resolutions:

1. *Resolved*, That in the sense of the Georgia Conference, Slavery as it exists in the United States, is not a moral evil.

2. *Resolved*, That Slavery is a civil and domestic institution, with which as Ministers of Christ, we have nothing to do, but to impart to the slave and his master the benign influence of the Christian Religion, and aiding them both on their way to Heaven.

To the first resolution I oppose my objections in this sense, that the evils of having negroes about us are too manifest for a sober denial of them. And slavery retains them here in our society, and hence keeps up the evil of their presence with elderly people, and influence with children: That no injury, or thing that cause pain or deter improvement—or things that foster passion and pride; and disturb a community by inciting the young to violence, by helping lewdness, by brevitating quarrels betwixt neighbors, can be a moral good, but is too evidently a moral evil. Nothing can be moral except good. The words *morals* and morality, presupposes *good done*, or the influence from which *good flows*, which a contrary stress cannot impugn in virtue. Since slavery, then or negro-keeping deters so much morality on the Plantations, and has the tendency to madden white man against white man, and render white communities cold towards other white neighborhoods, it is manifest it cannot be a moral good, therefore it is a moral evil, of which the preceding pages exhibits demonstration.

To the second Resolution I object in the perview of this Reason, that it is scarcely to be expected that as many people can be *aided on to Heaven*, amid the wickedness of feeling and manners, resulting from holding negroes as could be the case where the total absence of the blacks is supposed. Were there no negroes in Georgia, it is an axiom, the experience of a comparison instituted between slaveholding and non-slaveholding States, illustrates, that then there will be much fewer murders, manslaughters and other dire criminalities. Situated as this State now is, the moral condition of the people is not so purely spiritual as it would be, were they all here free white folks. Hence the inference from this is conclusive, that as with slaves or negroes fewer people are properly and rightly prepared for Paradise, than would the number have been, had there been here no slaves or negroes, the assertion of the Conference of aiding men on their way to Heaven is a

state of affairs that draw so much against the onward and upward tendency, of men for God, is therefore a paradox; and this assertion of ~~that~~, by inducing people to hold negroes the more and the more, but widens the gulf between Earth and Heaven! at least in my estimation.

I object moreover to the main declaration of the second resolution, ~~that the~~ Ministers of Christ has nothing to do with civil and domestic institutions. These remarks of the Conference is entirely destitute of moral philosophy, and wanting in all the rectitude of truth. It is plain to every man of a discriminating and penetrative mind, that the vocation of the Preacher is to reform the evils of domestic life, and consecutively from this, of civil institutions. The warning of Moses and the Prophets—the ministry of Jesus, the homilies of the Apostles, all, had one universal point and blank upon the reformation, and amelioration of domestic life, and domestic habits, and upon civil institutions, so far as ~~such~~ persuasion or awful denunciation could extend. In the Sermon on the Mount, the Saviour Christ, alluded to domestic doings and habits, in calling the poor blessed, and in referring to the impropriety of casting our bread to dogs, and our pearls before swine. On civil institutions too. He made an argument against that scourge of mankind, *hellish monarchy*! in saying expressly, “call no man master; the chief among you is your servant;” and in saying “render to Cæsar the things that are Cæsars,” which I for one of all men, if no other do, interpret to mean the rendering to Cæsar of the things that rightfully belong to him—and as the people’s money extorted by taxes, and the people’s services proscribed to wars, do not *rightfully* belong to him—a single individual no better than other individuals, so the saying, *expressly*, but in an indirect manner—apparent enough to the clear and keen ken of Christian Philosophers, condemn Monarchy, altogether. For if we give to Cæsar or any king, what is *rightfully* his own, he will not be graced with a crown and have a sceptre placed in his hands to shake over timid vassals. Hence to render Cæsar his own, is to subtract his diadem and every thing from the king, but his own truly—and to make him thus a private powerless man. As Christ’s words has one uniformity upon the whole, and one meaning in extenso—as they agree one with another, His previous words, throw light upon his after sayings, and his after, upon his previous—the best interpretation of rendering to Cæsar his own, is given in the previous monition from the mountain, to call no man master. The Lord is consistent throughout with himself. He never, like erring mortals, say one thing to-day to unsay it to-morrow, nor yet practice one method of morality this week, to gainsay it

by a contrary practice at the future.

It is now apparent, that for the Methodist Preachers to say they had nothing to do with domestic or civil institutions, was to divest themselves of true of their sphere or all power in the ministry. If they believe their duty merely ecclesiastic, I inquire what is the mere ecclesiastic? Does it not comprise human reform, and the steady progress of men and Empires in improvements. Although the power to act by force be not rightfully the prerogative of the Bishop, for conscience must be free and unawed, and unshackled, yet his voice is persuasively raised to alter the evils of domestic life, by inducing men to reform from favorite crimes—to amend by a more Godly life—to avoid evil and to strive for perfect morality, with a true faith in God. Are not these domestic and personal applications? And when the private lives of the people correspond to the Preacher's admonitions, does not the blessed influence extend to the civil fabric of the commonwealth? How then can it be expected that the Minister has "nothing to do with civil and domestic institutions," when the force and action of his pulpit oratory, is to reform *these* preparatory to fitting men for Heaven? These are the platform and earthly edifice upon which he acts. To deny him any force upon the morals of the domestic and civil regulations of men, is to deny him all power on earth, in even the way of persuasion—is to take away the subjects of his ministerial functions! If men be savage, they are in the infancy of civilization, and the Gospel Preacher's business is to civilize and to christianize them! This is an operation upon their domestic predilection and propensities. When men are better than savages, the duty of the Clergyman is to strive to perfect them in morality and faith. Take away the power of the Clergy upon domestic and political habits, and the power of their whole influence is divested from them! And, if the domestic habits of the people as a domestic institution, are forever to remain as they are, and their civil regulation repugnant to the decrees of Heaven—the progress of Christianity will be retarded, and no hopeful innovation made for the moral advancement of society. Christianity will stand still! civilization either remain stationary! or retrograde! I profoundly regret that men whose profession is to comprehend the influence of the Bible upon the private and public tenor of the ways and doings of mankind, should have as this assembly of Methodist Ministers have done, uttered and given forth words, that impugn upon the solemn requisitions of their own sacerdotal avocations.

I had forgotten to argue upon a part of the statements of the Rev.



Farmer, and has reference to the matter of benevolent donations. He says the Southern cities, especially Charleston, and Southern gentlemen, especially, Josiah Flournoy, of Eatonton, Ga., (a distant relative of mine,) were examples of munificent liberality, where men export their wealth in charitable bestowments upon indigence, into Heaven, before them—ready to go there and enjoy the fruits of good doings here below. I agree with the Farmer that the benevolence he enumerates are great and good things, that men by benefits to the penurious and indigent honest, plant in the earth, and goes after death to the skies, to rest among the branches of the plants that from hence shoot upwards, and are blessed with the genial airs, warmth and bland dews of Heaven. But I question and greatly controvert the exactitude to absolute verity, void of error, of the gentleman's partiality for Southern, in comparison to Northern benevolence. Does he wish to make those only who keep negroes, and are reared among them, better hearted and more sympathetically humane, than they who are raised remote from and ignorant of negro humors? I deny his positions, and accept no such explanations, as he wishes us to believe. I deny his assumptions, with more flow of currents of truth on my part, than he can ever aggregate to his: Meanwhile I give him full credit for his admiration of Southern Liberality in the slaveholders. I credit his words on these premises and only gainsay them when comparing the generosity of slaveholders with non-slaveholders, he gives the former the greater meed of praise. If the slaveholder's generosity is great, it is an improvement upon the Proverb, and ends where it begins! Not so with Northern Benevolence; it is broad and general as the "casing air"—it seeks for objects, not only at home, but in distant and the remotest climes—and the inhabitants of Australasia and Polynesia, now called Oceanica; and they upon the high table lands of Tartary and China, bless the Gospel and the name of the unintimidated Yankee Missionaries, who carried them the bread of life. Donations to Missionaries embarking upon projects of distant embassies for the christianization of savages and barbarians, flow ten times more in an ever steady, unbroken current from the shores of those sons of Pilgrim progenitors of New England. From the New Englanders, whom the Southern Nabobs esteem, with truth, as less rich in this world's goods than they, have flowed much that chase away the darkness of benighted nations, and have brought them to the light and knowledge of God. From Southern negro holders what much has been done to send the everlasting Gospel into far and distant lands? Who from Charleston, or Savannah, from Milledgeville, or Mobile, from Natchez

or New Orleans, have outstripped on their aggregated enumeration, one single town of the North—for instance Boston, in the multitude of their entire donations, or bequests to send the bright sword of the word of the Lord, to pierce the gross darkness that envelope pagan nations, who are sons of the God blessed Japhet and Shem, and perishing only for lack of better vision—not obdurate and obloquious like the African blacks, but merciful and kind, only wanting the light of Heaven to consummate their kindness and mercy. Benign Providence made it incumbent on Christians to enlighten such benighted nations into the day of gladness of the Christian Light. But steadier streams of light have flowed from New England than from any other State or section of the Union, though much vaster and richer, to enlighten the other portions of the wide spread earth. And does not this betoken sufficiently the superiority of heart and mind of the New Englanders to the Nabobs of the South, that the “Farmer” so strongly encomiums? Besides even in the aspect of home beneficence, I think a comparison of the North with the South, would in sober truth be no discredit to the former. The Benevolent Institutions of Boston, and New York, and Philadelphia, for home purposes, for seamen, for orphan children, for widows, for reforming Magdalens, for bettering juvenile delinquents, for the comfort and safety of the destitute and penurious—for number, extent of benefits and assiduity of seeking out objects, exceed all the mass of the charities of all the Southern slaveholding States, put together—surpassing Norfolk, Wilmington, Charleston, Savannah, Pensacola, New Orleans, Natchez, Nashville, Louisville, and St. Louis! What now, and what more? Even in the private donations of individuals to the support and education of orphans, who has exceeded Mr. Girard, of Philadelphia, in his THREE MILLIONS of dollars, to found a College entirely for Orphan Boys, besides some other provisions for orphans of the other sex? Who has in any Southern city given five thousand dollars as a present to the widows as did Mr. Astor, of New York? Here then are non-slaveholders doing good to each other—and they for magnitude, munificence, and extent of range, exceed all the enumeration in the South that Mr. Capers can make. Moreover it is a remarkable testimony in favor of the non-negroholding North that overbalance all the charity of the South, that when about fifteen or ten years ago, the inhabitants of Greece rose upon the Turcomans, and waved freedom’s banner on the crested towers of the Osmanlis, that the people of the Northern towns, especially of that Yankee land, New England, rose almost as one man to contribute private donations to feed the famished Greeks,

that were starving from the sad ravages of the merciless Ottomans—when young men from Massachusetts and her sister Yankee States, offered to enlist in the defence of Greece, if their Governor's interposed no official objections; when individuals, such as a Miller of Vermont, and a Howe of Massachusetts, volunteered as private and isolated persons into the Grecian cause, in one of the most merciless, from Turkish cruelty and butchery, and disastrous of wars—when too in the darkest hour of the perils of the Greeks, when famine was pinching them, and the triumphant scimitars of the all bloody Musselmens, were gleaming terrific over the forms of despair, of the men and women and children, of the most wise and classic land of Heathen antiquity—it was then that meetings in Boston, Hartford, New Haven, Portsmouth, and other non-slave-holding, non-negro-valuing cities of New England, and some of New York, and Pennsylvania, were held to contribute donations of money and provisions to the Grecian cause, and the New England ladies worked, themselves, sewing garments to clothe the destitute Hellenists:—And where was the South? Aye, where was Georgia, my own natal land? I blush for her, and weep for her heartlessness! I wrote from the North, for I was then at school there, and an eye witness of these doings of the sympathetic New Englanders to aid the descendants of the *classicists*, against the worse than Indian massacres, and the rage of the unfeeling Moslems. I wrote to my brother in Savannah to call a meeting there to do something for the oppressed progeny of Socrates, of Pythagoras, of Aristotle, and of Plato. He wrote back in the spirit of the most careless nabob—a representative then, in himself, of the whole Southern feeling—that the staple commodity, cotton, not bringing such a price as the planters wanted for it, nothing will be done! Yes nothing would be, or have been done in the South that Mr. Capers so eulogises, because of *cotton*! A cursed article at any rate, if it interferes with our humanity, and holds the negroes here forever to work it, and to make us still more inhumane! While these things were transpiring—while all New England was aiding Greece, while our Webster and our Clay—men of other sections, were in Congress, uplifting their voices in favor of morally aiding Greece in some way—while European nations were fitting out a squadron of naval Armadas, that at last checked the power of the Turks and Egyptians at Navarino—where was the South? Listlessly inactive—and her representatives in Congress, tallying exactly with the popular languidity at the South, were engaged, as led by John Randolph of Roanoke, upon the melancholy success of throwing the sympathetic efforts and devo-

tion to liberty of our Clay and our Webster, into the shade!

At the conclusion, I deem it necessary to say a few *very familiar words to my readers*, on a *very FAMILIAR TOPIC*. I know, and they know, that the situation of the Southern people with their black population is one so like intimacy and mutual dependence, between the masters and the slaves, that a *feeling of attachment* has become so interwoven between them, that it is like the tortuous rupture of the chords of the heart, and a harsh grating on the feelings, to break the ties asunder, that connect the owners with their often doated upon black vassals. A *dependence* for centuries, from ancestors to children of the white part, upon the blacks, has made it a sort of confirmed habit in the white people to regard negroes as *necessary to their support*, as a fish in water to give it existence. Indeed, so confirmed is this habit of proximity, of constant familiar intercourse and dependence upon the African race, that it is at once a novelty, and a turning aside of nature from her usual course, to dis sever the relations between the whites and blacks. Hence it is a task more than Herculean, an effort like the heaving up of an Olympus, to convince the people of the Southern States of the best policy of sending them off from the land. Far more than the love of an Arab to his camel, or a favorite mare, whom he nevertheless uses as a "beast of burden," is the attachment of either sex and all ages of the whites, to such familiar servants, with whom an intimacy of years, though regulated by certain circumstances, have subsisted. The attachment has grown up too into a system to the institution, itself, of slavery; and in the minor particulars, this love has entwined its tender and feeling cords around certain favorite and long known servants. When too we view, how, that no nourishment is taken—no food concocted but by media of negroes—and no water drank by these masters and mistresses of the South, but some negroes always have a hand in the bringing, or carrying of the thing—when, upon the whole, we see how that every parcel of bread or meat, and every mess of vegetables, come to the whites only by the agency of negroes, we must yield our conviction to the force of the truth, and admit that this excessive familiarity and dependence on the blacks, comprise one of the strongest inducements they have to oppugn the *maxims* of Expulsion. Amid such a familiarity, and such a dependence, no reasonable view will be taken, of sending the blacks away by medium of Expulsion: Not a thought is harbored that way—not an idea tolerated upon rational principles, tending to advance any cause—the blacks are too much loved, and too far endeared to the hearts of the whites, ever to let them wish for their

total absence. Nay, indeed so far from being for Expulsion, thousands of the most inveterate advocates of slavery in the midst of the South, and South West of the United States of America, would rather sooner incline to the extension of absolute freedom to these black slaves, before they will agree, even half way, with me upon the angelic propriety of an efficient expulsion!

It is enough Southern Planters! that I know you! It is sufficient, gentlemen, that the whole metaphysical machinery of your minds and hearts, are laid open before my power of actual vision, as are the sets of a machine, in a mathematical light. It is enough, gentlemen, that I know you, and dare astonish you by telling you what you are, and an appeal to the tone and tenor of your inward thoughts and feelings, will show you that I am not mistaken in the accuracy of my demonstrations. Yes, you are yourselves, Planters of the South, greater abolitionists than the author of Expulsion! Yes, before you will act upon the Expulsionary principles, you will embrace the plans and projects of the Emancipator. Start not to hear this truth: it is older in your every day's emotions, than you think. The rapid tide of circumstances is fast bringing you to adopt the plans of the abolitionists. The progress of events have already cast their shadows before; one of the shades of which is given out by the Rev. Mr. Capers, in his very defence itself of bondage. Indeed gentlemen, I step forward with Expulsion to shield you from your own tendency to abolitionism.

That Mr. Capers himself has given out this indication, though perhaps unawares to himself, I shall proceed to establish to your satisfaction; and I aver the great majority of the Southern planters are perfectly similar to Mr. Capers. Did he not say that to expel the negroes and see them go off, "would take hearts harder and more unfeeling than Southern Planters?" So much against Expulsion. Does he not also say, that the slaves are better off, than if free and contented with their lot, and that to free them would tend to their discomfort and poverty? Here then is so much in favor of abolitionism, *indirectly*, in the inference darkly conveyed, that were not the slaves better off in slavery, and did they all without exception show avidity for freedom, they should be free; but which being the reverse, they should not be? Moreover, does not our Legislatures enforce a law against giving liberty to the negroes without a previous permission of the State Assembly? Here then is a fact conveyed by such a law, that were all men allowed to free their negroes, as they please, without the tedium of an application to the Legislature, the planters will practice too much upon abolition!!

And another law enacted some years past, against intermarriage with the blacks, conveys the idea that, but for this, amalgamation will go hand in hand, in Georgia, with abolition! Here now the State has to enact two laws, one against private abolition, and the other against amalgamation. So then it appears the Planters have more of both these excitable stuffs in their own bosoms, than they need apprehend from the influence or agency of the Northern fanatics. To either abolition or amalgamation, they are in the very South herself, tending gradually, but certainly! Nothing short of Expulsion will rescue the Southern and Western country from either dilemma. *Sperpicius vera nont sunt probanda..*

It must now be confessed decidedly, that the Planters themselves are more prone to abolition than Expulsion, and far readier to knock the shackles off the slaves themselves. With what face or force of truth can they charge me with being for that abolition, which I know every one of the nabobs to be a thousand times more disposed than myself? I am standing directly between slavery and abolition, and urging Expulsion,—the surest remedy to prevent the abolitionary plot. For well I foresee the ultimatum to which slavery is gradually tending. The generation to rise up in fifty years, and take the place of the actors of to-day upon life's stage, will be more lenient as to the black population; and from greater and longer intimacy with these blacks, more inclined to grant them their freedom. Our females, too, of the present times, if they can give a serious reflection to the slave question, are apter to consult alone their compassion, and to review their intimacy with favorite servants, than to desire any stern operation, however indispensable, towards these favorite servants; who, by constantly waiting on them, by being the objects they have always contemplated with feeling; and the coachmen to drive them about, entrusted thus with unlimited confidence, as are also all negroes entrusted by almost all masters and mistresses, have won the pity of their hearts in a manner sufficient to usher in abolitionism in the very next half century. Besides the ladies will not impart any other, but the most special admonitions to their children, of the gentlest treatment of the negroes—which special admonitions and gentle treatment, are ripening into the very heart's plans of the Editor of the Emancipator, or that of the Herald of Freedom. Thus so rapidly is the tide of time, bringing about the sure circumstance of negro liberty, in our country, and from the device and plans of Southern Legislators. Who can help liking objects, though ever so vile, so lewd, so vulgar, so profane and so unwelcome, to better propriety, when from these vile objects, one takes his food and his drink, has his bed

made up, his house secured and cleaned, and his fields tilled? Who that pinched by hunger ever sits down to a meal, cooked by negroes, without inwardly glowing with thanks and love to the negroes? Is such a man, such a family, such a nation, capable or fit to judge fairly and impartially upon the most rational system to be adopted respecting the negroes? Certainly not! for they are as bribed men in some sense!! Their culpable employment of the vile Africans, to do every thing for them of all sorts, have unnerved all their firmness, while reflecting on them; and imparted a lethargy, or paralysis, or a palsy to their better judgment upon the premises where negroes are concerned. They are as bound hand and foot and delivered up to the Genius of palsy, on all matters concerning the race of Ham, where a right view and better feelings, conservative of our welfare and riddance from so much pest, be considered! No matter how we love and compassionate them, they are unfit, totally unfit to remain here. Troubles grow out of having them, and they seem to be the rock on which our civil government will be dashed. Nor is this all: In private life too, they demoralize the families of those that have so much to do with them—and hence, in societies where negroes are dense, there the scenes of riots, fracas and murders, most abound: and, these scenes of violence that represent the anti-deluvian society, decrease only most where the negroes are most absent. The view then to be taken of this set of people, must be clear, stern, firm, inflexible and determined; or all these views adapted to the reflection on the slave property, are palsied, because our familiarity and dependance on them, for victuals, drink, &c., have enfeebled every stern determination we can have against them; though our determination to fight for them, is made the sterner, by all our reflections upon the benefits we seem to derive from them. Hence we are *bribed* by the services of the negroes to love them and to hate Expulsion: we are not impartial judges—over-partial, over-familiar, indulgent and feeling towards them, we are entirely unfit to judge upon any measure that is calculated to rid the land of this pestiferous race! We should never have given the negroes such a melancholy chance to *bribe us by their services*: we ought not to have so long employed none but themselves, to do all our business offices of the menial or comforting nature; and we should now retrace our steps, discard the negroes from cooking for us, and doing all our familiar offices, to comfort our bodies:—or you planters, will be only plunging yourselves and children, the more and the more, into gratitude to the careless Africans; and hence into a lethargic inability to candidly judge and consider on the best plans to be done by us respecting them. Peter Pindar justly has said, “the great high-way to a

nation's affections, is through the *appetite*." I cannot doubt this, when I see the lethargy you manifest on Expulsion, and your senseless opposition to its just principles. I cannot doubt this when I observe with keen regrets, that your familiarity with, and constant dependence on the negroes, have palsied all your considerate powers of better judgment concerning them; and it seems you will go on to the admission, in half a century, of the abolitionism that you appear to hold in odium, as it shows from the North: and hereafter, in a century or two, it shall perhaps be the deplorable fact concerning our children's children, that from repeated and general amalgamation, at some distant day, with those our cupidity and affection shall have left here, and entailed upon them, (a manifest curse in all its incidents,) they will become as the Spaniards and Moors of Europe and Africa, a breed of mongrelly quadroons—with scarcely, pure, unadulterated, unamalgamated blood, in a numerous body of American citizens. To such a fate, and such a sad condition of things our country is tending, inevitably tending, if my system of Expulsion be not speedily adopted, and its recuperative conservability be tested and enjoyed.

Finally, I sum up here the several points I have adduced:

1. That the lethargy of the South upon the best welfare, as to the negroes, was caused, and is continued by the melancholy state of dependence she has on them, and by her being bribed from rectitude by the constant services of the blacks.

2. That this tendency of the Southern feeling, will terminate in abolition.

3. That Expulsionists can by no means be abolitionists or amalgamators, and that they, decidedly, are the strongest opponents the abolitionists have—no matter that they also oppose slavery.

After having at length illustrated the above three points, I hope to the satisfaction of any intelligent inquirer, I believe it expedient to adduce a few more proofs towards the final close of this already much extended pamphlet. It is that the slaveholders of the South, in defending their negroes from the arguments I adduce in favor of Expulsion, speak pretty much like abolitionists. They praise their slaves, and never denounce them; and that is just what the abolitionists do. Between the Southern praise, and the Northern praise of this naturally and ever-wicked people, from the most ancient to the present times, (as we can see by reading of the origin of the Heathen Mythology in Bryant, and other authors,) I cannot observe any thing than a future termination according to the wishes of the abolitionists! I am wearied and disgusted with seeing these praises of the negroes, for I know they lack



the solid ground of truth, and exist more in the imaginations of their approvers, than in the negroes themselves. Besides, were we forever to live dependent on them as we now do, for every thing on earth, we shall be continual fools upon the negro question, and ought in time, in order to change our dependency, read in one of the Books of Moses, how that in order to prevent the children of Abraham loving the Canaanites, whom they were to expel, and who were a bad people in every sense, God commanded the Hebrews never to accept of gifts of any kind, to avoid the effects of bribery.

We are a people of a character made up of a heterogeneity of vices and virtues, than one purely of a homogeneity of sterling qualities. I am and have long been ashamed of my native State, Georgia. Her policy towards the Indians is not half so good in its present effect or future result, than her policy concerning the negroes. Her State system of expulsion runs counter to mine, and in the channel against the Red Man. She seems to hold the presence within her borders of an Indian population, in a light odious to her and unfavorable to her prosperity! Her own energy is continually bent upon aboriginal expatriation. Not so with respect to the negro population infesting her vitals! These blacks she delights to have and hold, and too to enjoy the fruition of the Indian Territory. Her white sons must venture like very beasts of war, and fight every where against Indians, on mountains, in lagoons, in mire, in swamps and where not?—all to provide a settlement to fatten and breed negroes upon! Yes, I assert that in the sequel, and at the end, the termination of all these, is only the finding of a place for the negroes upon the Indian grounds. At the risk of his life, the white man stakes his all in person, upon the emergency of battling with the Indian race—the Cherokees, to expel them from healthy mountains and good water, to the sickly prairies, and bad or indifferent water of Arkapsaw. Fighting worse than a slave, bearing anxieties, enduring toils, and encountering privations, the poor white Georgian thus risks his life, and receives his pay, and a small lot of land, while the opulent white man buys an extensive track in the Indian's country, and set his negroes upon it, to raise provisions, principally for themselves, to use, and to drink the waters of the healthy mountain rilla. This is the sequel! The negroes enjoy the benefit of the privations, dangers, and hazards of the white man! They had no risks to encounter, no flesh gashed by the tomahawk, no bones broken by the deadly rifle—no toil in the pursuit or flight, day after day! No!—like ladies they stay at home, at their ease perfectly, secure from the hazards of an Indian butchery, or the dangers of their battle-field; until these poor white men have made

a way for their reception ; and then with whole bones they march like a privileged black class into the scene of the alternate carnage of white men and Indians, and fall to tilling the ground and raising their crop of provisions. This is no exaggerated picture : It is true to the life. The negroes enjoy the fruit of the dangerous hazards of the white man's life with the Indians at war. The negroes like ladies, fight not, but live on the lands at a safety from harm, which the immense risks and agonies of their white masters have gotten ! The negroes are exempt from the dangers of expelling the Indians, and yet they enjoy the fruits of that expulsion. Such a set of ungrateful, insolent, careless and sinful scoundrels, ought by no means to live on the expulsion of the red men ! Much rather ought the red men to exist on the expulsion of the blacks ! Much rather that the negroes were duly, forthwith, and thenceforth forever expelled, and the excitement to acquire Indian's lands for their tillage, use, and benefit, abate in the breasts of their wealthy owners, who while they hold the Africans, are so inexorable towards the poor Aborigines ! But, what, finally, is the tendency of the oppression and persecution of the Indian races ? It is this—that while the Cherokees could retain their mountain-territory, and dwell in peace upon their reservations, the possibility of opulent nabobs dwelling on their lands, with large gangs of slaves, will be too hazardous and precarious, and hence the negroes will not have the benefit to make their victuals upon Indian grounds, however fertile and healthy ; and the poor white man will be ever welcomed among the Indians, and may settle on such small tracks as they may wish to cultivate with a freehold forever, from their red hosts. Hence, now, it would prevent the negroes using the fatness of these lands, to have the original proprietors remain, and the white man himself will find no detriment to settle himself, and himself cultivate them, through the hospitality of the red owners. Hence neither myself nor any man of patriotism or real christianity, could ever delight to see Georgia expel the Cherokees ! A farther inquiry shows the perfect correctness of our reasons. When in a half century, the negroes become unfortunately for us, and our republic, free, it will then occur that they will buy, or have granted, or at any rate dwell upon, and occupy the very lands as freehold citizens, that we now foolishly risk our lives, and slay the Indians to acquire !! Herewill be the eventual acquisition by the negroes, without a risk or hazard of their lives, of lands acquired at the loss of the blood and lives of the white men, and the death and exile of the Indians. Are not our people then fighting and dying, just in the ulterior sequel of events to furnish negroes at an easy rate to themselves, with lands and homes in America ? Who

now that is a rational man in Georgia or America, can object to the expatriation or expulsion to Africa of the negroes, who have no right from discovery, dangers in battle, and other things, to the regions of our republic; but which they will certainly enjoy as freehold fellow-citizens, if they continue here unexpelled in time? Is it not then our best policy to expel them hence. Is it not, will it not more comport to our dignity, with our benevolence and according to the best dictates of humanity, to send the negroes away to their original continent, (Africa) which for our peace they ought never to have left—by any means;—and that we treat the unfortunate but more deserving Indians with greater courtesy and philanthropy, as a means to their speedy and ultimate civilization, where they now remain in any part of the country, without farther banishment, even though for this they amalgamated with and merged into our body corporate?

I consider that my white countrymen have already done as much for the negro race in this country, as they could well do. They have tried to make them better than they are naturally constituted to be. At the North, the abolitionists have tried, but so far in vain, to make as rational and sensible christians out of the black population there, as are the white men. The fiat of Omnipotence has gone forth and decreed the superiority of the white men forever over the blacks. They were too bad when they were the titan giants, or sons of Anak and Amalek, in former times, and they fortunately for us are now inferior, and will be inferior to the end of time. They are happily, from their imbecility of nature in modern days, unable to get their former importance or influence. They are naturally disgusting, and naturally low-minded. They are naturally repulsive for vices, and naturally prone more to beastly gratifications than to national improvement. Hence it is impossible that the white men or sons of Japhet and Shem, can much love the black sons of Ham. Do them what good offices we will, concede to them whatever privileges in the State we will, still the unamalgamated negro will be a *negro*, and his nature remain unchangeably the same! We cannot elevate him into the moral dignity of that high-minded, free moral agent the white man. This is the reason the negroes have so long remained in slavery. They will ever be inferior—ever more sinful than other men—and their repugnant looks and odious manners, will ever cause us to abhor them. Were they any better looking and less odious in morals, we would have long since freed them and made them citizens. Nevertheless the tendency of events to their freedom in the hands of fanaticism, and a weak philanthropy will progress to that event in the space of half a century.

Abolition, this much to be depreciated event, in the South itself draws on apace, not so much, as I have declared, from Northern agency as from the concession and will, to come, of the planters themselves. Nothing can save us from the effects of a mulatto and negro population, but simply Expulsion. If this grand catholicon fail, we shall multiply a race of quadroons, and a race of half breed of negroes, who like the Moors and Spaniards, will not be much calculated to go for peace and popular tranquility, but deal in tumults and malignant somersets. Spain is an example of the fruits of amalgamating with the negroes. She was in the Feudal or Teutonic times of Europe, or the dark ages, conquered by the Moors, or the inhabitants of Mauritania, on the opposite shore of the Mediterranean, and governed seven centuries by this race of mulattoes or quadroons,—for the Moors are merely mulattoes,—as also are the Coptic people of Egypt, and the Inhabitants of Nubia and Abyssinia in Africa. During their conquest of Spain, the Moriscans or mulattoes, intermarried with the pure blooded Spanish girls, until scarcely a vestige of unadulterated Caucasian blood was left in those provinces of Spain that were conquered. A few mountainous districts held the invaders at bay, and there alone were the pure race of white men uncontaminated, until the peerless Paladin of the mountains, by a vigorous onset and assault, followed by hardy coadjutors, drove the pagan Moors out of Spain, with his single hands putting to flight entire multitudes of these pagan assailants. The admixture then of the pure blood with what remained of semi-Spaniard and semi-Moorish births, was general; and now Spain has sons of a reputation proverbial for violence in Europe. The Spaniard is known as the most unruly and vehement of ruffians on that continent—often a deadly pirate on the high ocean—as also, were the Moors of Algiers, Tripoli, and Tunis, in the Mediterranean; and the way the Spaniards achieved the conquest of Mexico and South America, with blood-hounds and deadly implements of annihilations, horrifies the emotions of all feeling hearts, and draws our profound compassion for the Indian victims of their unparalleled cruelty. Even now also, and since 1833, the civil wars in Spain of either party, have made more havoc of life from 1833 to 1836, than double the number that were slain in the seven years war of the American Revolution on both sides. From authentic statistics of loss on either side, kept by the Madrid Court Journal, it is said that no less than three millions of men have fallen on both sides in Spain, between 1833 and '36. Only three years to consummate such an unparalleled butchery for Don Carlos or the Queen!! Here is a specimen of negro blood amalgamated with the whites. The Spaniards are real quadroons—

the son of Charles the Fifth of Germany, by a Spanish Princess of Spain, had a *woolly head* from the Moorish blood of his mother. Since the Spaniards then are so wickedly violent and murderous, what patriot in the United States, having intelligent penetration, would say, or wish, that the time of abolition and amalgamation should arrive to infest this Republic with a similar race of mongrels? And, I declare that unless you will adopt Expulsion, and say to both abolitionist and slave-holder "get ye both behind us!"—we shall inevitably entail horrors upon our children by media of the negroes, at the contemplation of which *my heart sickens*.

Well then! if that same sleep upon the merits of Expulsion! is to continue as heretofore!—if the negroes whose butchery of our white brothers in St. Domingo Isle, exceeds doubly and trebly, all the worst excesses of the Indian wars on our continent;—who assassinated alike indiscriminately, the best, as well as the severest masters, by barbarian, as well as trained house servants; for witness whereof, see Edward's St. Domingo;—if they are to remain, I say, then it will be time for us to calculate the PROSPECTS OF OUR CHILDREN, and the appearance of future years. Yes if we are to be recreant to our duty to our children as to leave them with the pests of a negro population,—if unlike our Revolutionary fathers, we are cupidly and sordidly unwilling to make some sacrifices to disenthral the Land of some *monstrous trouble* for our posterity's benefit,—then let us ingloriously and ignobly make up our minds to greet abolition in the distant vista of coming time!! First let me premise how the negroes of Jamaica Island conducted themselves towards the comparatively few white population there, in 1831, two or three years before the passage in the British Parliament of the Act of Emancipation. I Extract from a Pamphlet sent me from New York, entitled "Six Month's Tour in the West Indies, 1837, by J. A. Thome and J. H. Kimball," employed by the Abolition Society, to investigate the effects of the Emancipation in the British part of these Islands, with a preconceived view to induce the *South* to lend a *favorable ear*, to their disastrously immoral projects. A coloured man, named Jordan, edited a seditious and insurrectionary newspaper, which inclined the negroes for freedom. In 1831 he was apprehended and tried for incendiary instigation:

"On the day of Mr. Jordan's trial," said Thome and Kimball, "the Court room was thronged with coloured men, who had armed themselves, and was determined if the sentence of death was passed upon Mr. Jordan, to rescue him at every hazard. It was supposed their purpose was conjectured by the Judge; at any rate he thought it best to

acquit the prisoner and give him his enlargement. The 'Watchman,' [the seditious newspaper] continued as fearless and *seditious* as ever, until the General Assembly were ultimately provoked to threaten some measure that shall effectually silence the agitations. Then Mr. Jordon issued a spirited *circular*, in which he stated the extent of the coalition among the colored people, and in a *tone of defiance* DEMANDED the repeal of every restrictive Law; the removal of every disability and the extension of COMPLETE EQUALITY; declaring that if the DEMAND was not COMPLIED WITH, the whole colored population would rise in arms, would proclaim freedom to their *own slaves* and instigate the slaves generally to REBELLION, and then *shout war, and wage it until the Streets of Kingston should run with blood!*" "This bold piece of Generalship" continued Thome and Kimball—*arrant scoundrels!*—succeeded. The terrified Legislators huddled together in their Assembly Room and swept away at one blow *all restrictions*, and gave the colored people *entire enfranchisement*. These occurrences took place in 1831; since which time the coloured class have been politically free, and have been marching forward to every species of improvement, and are now higher than in any other Colony—*all offices are open to them*. They are aldermen of the City; Justices of the Peace, inspectors of public institutions; trustees of Schools, etc. There are at least ten coloured special magistrates natives of the Island. There are four coloured members of the Legislature, including Messrs Jordon and Osborne, (both colored men) Mr. Jordon now sits side by side with the white man, who, a few years ago disdainfully ejected him from his clerkship."—So far Messrs Thome and Kimball!—I ask now what were these insolent manifestations of the negroes, who themselves held *other negroes below them as their own slaves*—and then as *equals claimed exclusive privileges for themselves from the original white proprietors of the whole Indies?* They were free blacks, conspiring to equal their former masters in every thing, for freedom alone by no means does satisfy the negroes—they must, and will if they can, have perfect equality; and here then will not be likely to pause, but will go for the rule and government! To satisfy these black scoundrelly and villainous sons of Ham—we must let them have authority no less unbounded than Nimrod's, or Nero's, both of whom were sable fellows, the first an inventor of Monarchy, and the last the worst tyrant of whom history has any record! The Jamaica blacks and mulattoes, who now engrosses almost all the mercantile trade of Kingston, gave, in this before hand movement of coercion from the General Assembly, of privileges belonging only to whitemen, on their own ground, the premonitory symptom of their freedom, which the

English Parliament three years thereafter granted to them. The premonitory symptom of the utter violence of character, morosity of feelings, and aspiration for place and preferment of the New York and Pennsylvania blacks have been given out in their riots, originally brewed by the negroes, against the white men—which counter riots on the other side had to quell and quench even to the late destruction of the Pennsylvania Hall. How audacious are the negroes, when comparatively so few in such Cities as New York and Philadelphia, numbering in whites twenty times the totality of blacks they would riot against such a stupendous majority of white people, the lawful owners of each City, and who had indulgently and kindly given them their boon of freedom, for which they manifest such rascally ingratitude! If then we see the negroes so few in New York and so audacious in the bargain to their former masters—we must apprehend what *we shall have to expect from them*, when we shall at length bury expulsion under a “Pelion and an Ossa,” and grant freedom to our Southern negroes, foolishly calculating without our host, and beyond the better lights of past experience upon their gratitude to us for the boon given them in Liberty. Gratitude from negroes! Why do they not show this gratitude to the New Yorkers? There so comparatively few in number, they even dare the whites to riot or fight! Gratitude is not found in them! No they want office, and an indiscriminate amalgamation! But here they will not pause; like mad tigers and surly dogs, they must work still for *satan*, by brewing continual scenes of violences! Will not then the numerous body of the Southern blacks, treat their present owners with similar or greater audacity! Will they not fire arms in hands make our tenor of life and property precarious, unless we concede to them a positive equality with us, without a shade of difference for our side? Indeed then, how can we delight to hand down such a Legacy of strife and blood to OUR CHILDREN—by failing to properly canvass the important merits of Expulsion.

I did well in the pages of this publication, to attack both, the slaveholder and the abolitionist, at one and the same time. Their principles, tho’ seemingly so variant, agree in some essential and intrinsic particulars. For instance their all absorbing design is to ~~KEEP THE NEGROES~~ **KEEP THE NEGROES HERE**—no matter in what different shapes—still to keep them here: or to allow them by and bye to luxuriate as freemen in the country—to buy lands construct houses—to Legislate and amalgamate among us!—this is the abolition theory panting for a practice. To allow them to remain here, and grow fat and strong, on the richness of the Land—to be pampered, to sing and dance, on what should have been the hori-

tage of the poor whiteman in our country: This is the slaveholders' motto and practice. How repugnant, both, to our soberest sense of propriety in these domains? None can feel as purely patriotic as the Expulsionists, touching these cases. The inquiry is natural; how can this be without detriment to the poor whiteman? The negroes are, only most deferential to the rich of the country—to the poor whom they too many of them think they equal, they are rather *upon equal terms*—bowing and cringing to the rich, and puckering at the poor. And, in the consideration of this question, it may be asked, whether, or not, the remaining here of the black population does not take so much work from the white community—so much Land from them, and so much of the respect and dependance of the opulent, that had otherwise been given to the poor white freeman?

Indeed, so much do the abolitionists, themselves, abhor the poor whites in proportion as they take their feelings from their superior admiration of the blacks, that as the negroes of the West Indies, (all now freed by the British Government, so far as provincial to that government,) graced the poor white commons with the uneuphonious appellation of "red shanks," the abolitionists of the North have adopted this graceless title of the shrunken black rascals against the independent yeomanry of Georgia, who are without property, of course therefore, without the respect of the negroes, and their abolitionary friends. For instance of this, and to show that the abolitionists and the slaveholding community of the South, agree on many important essentials—and will perhaps, or most likely, still more agree in the future upon the grand topic of emancipation itself, I shall premise that I have written a Letter to the Editor of the *Emancipator* at New-York—censuring his abolition projects, as well as the Southern Slavery System, and showing forth the immense propriety and feasibility of Expulsion. This letter the Editor inserted in the *Emancipator* with two columns and a-half of close printed commentary. He contended that "it would not do to expel the blacks"—"they are necessary to the prosperity of the South"—without them as "efficient labourers" the South would be a Desert—as that the rich men of these negroes could not and would not employ or depend on the "red shanks," as he endorsed the obloquy of the lowest Indies against these white people, so unfortunate as to have no property, at least, of that bulk or value to attract the homage of the negroes and their friends! To what then did the argument of the *Emancipator* amount? It resembled in every purpose, a staunch southern planter's speech, only, with this single exception, that they should in the South be employed as free hired persons, to till our fields and not as slaves.



This is the *sole* and *only* difference between the North and South as to whether they should be *slaves* or not. Expulsion is left entirely out of sight by either beligerents!! And, in support of their *obligation to stay!* the Emancipator contends that *the South cannot expel them!*"—for "the negroes would resist to the death---and that they would have the summer's campaign to themselves!"---and with a sort of triumph, refering to the difficulties in Florida, which he says were "owing to the perseverance of the negroes among the Indians"—which "perseverance" I think consisted in part of their butchery of the helpless wounded men of Major Dade—he makes this proposition, whether, if as it cannot be expected the Kentuckians, or Tennesseans would aid us in Expulsion, we could ever *help ourselves in this matter*, since he cites me to "*point out one single instance in which the South unaided ever carried on a successful war!*" Here is an assertion, disparaging to our power, and laudatory of that of the blacks. We well know, that should we determine upon Expulsion, the negroes if they resist, will fall before us as grass before the hail storm---all unaided from on Earth, if Georgia be loved by her own component military. But, I shall not stop to argue an irrelevant position---my design is to compare the reasoning of the Emancipator with that of the slaveholding community, here. Here are samples as accurate as any to hold in this matter:---for both the abolitionist and the slaveholder *agree to a nicety and tally exactly in their agreements*, that the negroes are necessary to the South,---indispensible to her importance, cannot be expelled, and that without them the "South would be a desert"---disagreeing only on their condition *here*---and *their condition* alone. Hence it appears that these two great Sections of the Union, disagree more in the imagination, that occurs to them, as to the views their respective antagonists hold, and not in the actual fact. They both abhor expulsion---and both slaveholders and abolitionists will shoulder to shoulder and with great cordiality and bravery, oppose its enactment, or fulfilment.

So infatuated in favor of the stupid and sordid Africans are numerous white men, that one at least, the Rev. George Stanley Faber of England, and many more satellite authors, have doubly agreed with him, that there was no curse on Ham imposed by Noah, tho' he admits he never was blessed. And he affirms that the Goths, the Saxons, the Gauls, and all the smartest races of white Europeans, were descended from Ham, alike as the jetty negroes of Africa.—This was a mere assertion of Faber's, given out to the world during the years 1815–16, and also out of his extraordinary partiality for Ham and the negroes—being an *Irishman*; and I know that than *Irishmen*,

there are no greater lovers of the population of the land of Ham. Faber also went so far as to say that Cush, the son of Ham, was his great ancestor, or the ancestor of Europeans!! Now here is a mistaken series of elucidations, altogether unsatisfactory for any certainty of data. The proofs adduced in favor of this untenable and very groundless theory by Mr. Faber, are so weak and so full of flaws, that they form a puerile rhapsody upon the whole. The word Goth, he said, was in process of time taken from Cush, and so was Gaul, or Saxon and others! The way the metamorphosis of the appellations occur, are to be learned from the fabulous annals of the Brahminical Priests of Hindostan. But the whole series of Faber's elaborations, as well as a great many other glaring defects and defalcations from the truth, that he has shown in other parts of his work on Pagan Idolatry, are so replete with contradictions, and so untenable and varying, that I cannot but refute his hypothesis altogether: And when I turn to Bryant—the very prince and flower of Antiquarians, who wrote during 1745 or 1746, I cannot but agree to the better elucidations of the latter gentleman, who has shown from numerous ancient authorities, whose very words he gave in their original languages, that Ham, Cush, and Canaan, with the whole family of Ham, were of a “dark colour, having woolly heads,” and that “the very name of Ham denoted *Ethiopian*, or the colour and worship of his posterity:” for Ethiopian means black serpent-worshipper, or a black worshipper of serpents: Such was the worship in Egypt—“the Land of Ham,”\* as the Psalmist David calls that country. The inference now, is, that as idolatry and monarchy, have been proved to have taken their hydra rise in Ham's family; at the first, and was from them imitated by other nations—and, as Bryant has proved that family to be blacks, the conclusion is that the whole race of Ham were negroes, and the inventers of the worst systems, in every age or country, of government or religion. And from the irresistible conclusion, adduced by Bryant, we cannot adopt the hypothesis of Faber concerning the Europeans, who were children altogether, or more or less pure, of Japhet and Shem: But if Bryant thinks that Paganism was propagated by the sword by the children of Cush, I shall adopt the more satisfactory explanation of Faber, that all mankind being once assembled at Babel, the systems of Pagan Government and Pagan Religion was there invented by the Hammonians, under Nimrod, and heinously adopted and disgracefully imitated by the other races of better men, of the Japhetic family, &c.—when at the

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\* See Psalm, chapter 78, verse 51—also Psalm, chapter 106, verse 22.

dispersion by medium of the confusion of tongues, the families of men according to the Scripture's narration, being dispersed over all the earth, "according to their families and tongues;" the systems of Pagan Idolatry, and of despotic government, were carried by the nations, wherever they went; but the very worst type and practice of monarchy and idolatry, remained with and hovered as evil spirits about the Hammonian nations, or the nations of Ham. While the most distant to the North in the families of Japhet, the asperity or devoted rigor of the orgies were not so severely prevalent, however much they were emanations from the same poisonous fountain at Babel. And, the Druidical mode of worship among the ancient Germans and Brittons, was called the purest and mildest of Pagan institutes; in the world the most nearly assimilating of all to the christian practice. For evidence of the whole of the foregoing Pagan idolatry. see, Faber on Pagan Idolatry, Bryant on an Analysis of the ancient mythology, and Bell's Pantheon, besides the works of Warburton and Pinkerton.

Not only have philosophers, after the fashion of Faber, applauded in the above style the race of Ham who was cursed at any rate, and if not cursed, at least not blessed; and since Japhet had a blessing and Ham none, the inference and conclusion must be, that Japhet's posterity according to the prediction of such a holy man as Noah, so beloved of God, should forever have the birth-right and power of domination over Ham; but the rest of the world, especially the abolitionists, and numerous slave-holders at the North, and the South, have not made the least hesitation to give the vile and universally surly negro, a character for the first of amiabilities, and for a benevolence more expanded than those of white men!!! What excites a negro to do well, is fear—and *fear alone*; this they attribute to love, benevolence, and humane intentions. Phrenologists have said there is no people more utterly destitute of the organ of benevolence, or the intellectual faculties, and at the same time more full of the propensities of an animal or a brutal nature.\* And yet although phrenology, if sometimes perverted in the hands of ignorant and conceited quacks, is not without its purposes over the intents of truth in the supervision of those capable to comprehend its doctrines, and to administer its truths—and although it has classed the negro race as the lowest in the scale of rational existence; the abolitionists would still continue to call this class of folks the best hearted in the community! The universal history of this race controverts and denies the applause the abolitionists are so ready to shower upon the

\* See the works of Spurzheim.

negroes. One instance will show us what be their credit for benevolence, or humanity. Humanity in brave soldiers, to helpless females and innocent babies, is a trait of the white man's character. Did the negroes, during their insurrection in St. Domingo, and in Virginia, at South Hampton, show that common civility of white soldier's humanity to the soft, tender, shrieking females of our white race? No! in one house, which may serve as a sample of many other scenes, they murdered a female, [I have it from the mouth of a *warning abolitionist*,] and quatering her dead body, left the detachments in four different rooms, the arms in one, the legs in another, and the head and body in two others! Here was a malignity unparralled in the wars of Alexander the Great, in Persia, of Julius Cæsar in Gaul, or of the North American Indians, that we are so want to call the "cruellest of savages!" Unparralled every where save in the midst of the Buccaneering pirates of the West Indies, who are by a majority negroes and mulattoes, led by Moorish Spaniards. For what is it but a malignance, not mortal or human, but devilish and dark as hell, and blacker than Erebus, where, after the life's pang and throttling throes of a convulsive, agonizing death is over, in the helpless body of the most tender fair female, should not be content to let her dead person rest as it is in the open fields, for the fowls of the air, or the wolves of the woods, or her bones, unbroken, to bleach on the mountains, or in the valleys,—or to be consumed in the funeral pile of her dwelling on flames, should hackle and hew in quarters, *the body*, as if for very malignance, to attempt to reach and destroy the Soul! Here is malignity's self, depicted in bold relief, for any picture of hell or its demons! And these black perpetrators of such a malicious orgies, the abolitionists call the most benevolent and the best hearted of men. Blush, GENIUS OF TRUTH! to see that there are votaries claiming to be the foremost of thy own, that but give daily and often repeated stabs, at thy *vitality*? But this is not all: I refer to the scenes as enacted in St. Domingo, during the negro rebellion there.—And, here as I have already in other publications alluded to Edward's History of that Island, I would make a few extracts from his books —just the facts he gives himself, without stinting or exaggerating them in the least.

"On one estate the largest in the parish of ———, the negroes of which were treated with the greatest humanity, that when any good fortune happen to a white peasant, his neighbours would say "he is as happy as one of Mr. Gilllet's negroes," the revolt broke out. The overseer or manager was at the time absent in town, and hearing of the revolt, he trusted that the main body of the blacks as they all were always

so benevolently treated, would fly to his assistance to put down the re-  
factory insurgents. And he took in this misplaced unlimited confidence  
in the negroes, but seven other white men to repair with him to the  
Plantation, where horrid to tell the *whole gang* of seven hundred ne-  
groes were assembled in aid to the revolt, and their flag was the body  
of a white infant impaled on a stake!"

"At another Parish, a planter had two natural sons, by a black wo-  
man, whom he had manumitted in their infancy, treated with excessive  
tenderness, brought up and educated. These sons were about to join  
the revolters—their father tried to dissuade them from their murderous  
plan, by offers of money. They took his money with one hand and  
stabbed him to the heart with the other!"

"At a place called La Belle Place, an old planter with two  
lovely daughters lived, the father was tied down, and his daughters ra-  
vished before his eyes, and immediately after, the old man and his  
daughters were slain upon the ground."

"In one place a gentleman was slain by his carriage driver, a boy to  
whom he had always been a partial, kind and indulgent master."

"And in another section of the Island, St. Domingo, a party of mu-  
lattoes and blacks met a man and his unfortunate wife far advanced in  
pregnancy. The husband, they slew, and remorsefully ripped open the  
woman's abdomen, and threw the child to the hogs—and, my hand trem-  
bles while I write it—they cut off the husband's head, and sewed it up  
in the womb of his wife, or the place from whence the child was ripped:  
Such philanthropy," exclaims Edwards, "are they triumphs!" Yes,  
such will again be the triumphs to which the infernal project of aboli-  
tionism is leading, and to which the leading abolitionists, Garrison, for  
instance, is tending with all hellish efforts. The Address of W. L. Gar-  
rison, on the Fourth of July, 1838, is laudatory of the murderers of St.  
Domingo, and denunciatory of like threats upon the South. The "*Li-  
berator*" has been sent to me, containing this nefarious Address of Gar-  
rison.

I should not have given myself the pain to extract, or my readers the  
pain to peruse the facts from Edwards' History of St. Domingo Island.  
But a desire for the facts to be fairly set before my countrymen, and an  
unerring and a speedy issue to be made upon them, has urged me to  
take the liberty of the duty upon myself, of setting the characters of  
the negroes before the people in the best possible light of truth: inas-  
much as that many are now at the North, and in England, and not a few  
in the South, saying all pretty things that they can of the character of  
the Africans, or the blacks, and mulattoes of the West Indies, and the

United States; and I demand to know with what people can the negroes be compared for greater malignity than is shown in the above facts? With the Indians? They have not committed so revolting & repulsive crimes to all the feelings of humanity--nor have they in all the wars we have had with them, from the foundation of our Colonial State or Republican Government, ever violated female chastity, before the butchery of her; nor have they practised the abominable orgies of ripping open pregnant females, mutilating husbands, and transfixing their mutilated limbs in the abdomen of the females! This sort of deeper, and the most damned malignance, and ferocity; has been done only by the negro race, and they alone stand as monuments, most like the devil's very person and heart, of all nations upon the earth! And this is the race, the inconsiderate and most double distilledly foolish abolitionists, would call the most humane, and the best characters on the earth; and seek too, with the most untiring avidity, to induce us, to be recreant miscreants; like themselves to our high calling of blood and birth from our Great, Dutiful, and Godlike ancestor Japhet, thrice-blessed of our Father Noah; and to pollute our blood by mixing with the recipients from Ham and Satan, of hearts capable to do the lowest and most brutal of excesses of horror, to please the soul of the infernal ruler in the Pandæmonium! Can it be so? Has things come to this; that American citizens at the North, the sons of Puritan Fathers, could be so dead to all the noblest emotions of the white family of men, as to seek to become, by medium of their children, polluted and transformed into mongrelly mulattoes? and yet such is the case; and thousands and thousands look on with complacency at the orgies of the abolition party! These orgies of these veritable "Priests of Baal," which Baal of Canaanitish worship, was no other than Ham or either of his sons, are tending to deter expulsion, to quench the fire of colonization, and to relume only the meteor glare of a lurid and ferocious flame, that shall but lighten up the nuptials of amalgamation, and usher in scenes of trouble, which will leave a wreck of all that is bright and good in the land. They talk of the *rights* of the negroes—they talk of it as greater than that of the Indians, to the soil by virtue they say of a right from cultivation: They will soon if they have not already done so, talk of the *right of the negroes to amalgamation*. I do verily believe many an abolitionist will "weep and gnash the teeth" to see a negro hung for rape on a white female! Indeed, so badly formed, is the heart and character of a violent lover of the black population, that as they have taken a tinge or emotion from the blacks, so they are always to be dreaded and least trusted, as the worst hearted of white men.

How much do some of the Ladies of the Southern States so pity the condition and bondage of the negroes—of these very negroes who if in power would show them still less pity than would the Indians. Even the female who is a jealous and zealous abolitionist, can herself scarcely expect life amid the successful progress of those, whose condition she so much attempts to set free from bondage. Let such Ladies be reminded, and let them lay it at heart, that the negroes care nothing about all their pains and sighs in their behalf: they hate them still, and will hate them forever: give them but a chance, and that female face now so sadly pale for negro bondage, would be reddened in her own gore:—for the canine race of men,—the doggish breed of men,—care nothing for female innocence, female purity, female sorrow, and female efforts to liberate them! *I know the negro nature well!* Let the Ladies be assured of the truth of what I say; and, at best in peace and safety, under our protection, and not amid the hoarse, malicious horse-laughs, and furious shouts of the infuriated demons, who will not regard the life of that Georgia female, that sung on the 4th July, 1838—

“Health to the sick, honor to the brave,  
Success to the lover, and *freedom to the slave!*”

But, if, after all, and as I said before, my purpose of clearing the land of the Hammonian race, should unhappily prove abortive, either from the neglect to study the doctrines by the people, or from my having no influential friends to recommend me to public estimation, being not of the *Alumni* body, or an *illuminated graduate* of a University, or a *Col-legeocracy*, I shall only fold my arms, contented, that having done my duty, they that by not aiding me, or from envy, opposing, may have all the song of the disgraceful victory to themselves, and say of my theory, and my efforts to carry it through, what the great Shakespeare put into the mouth of Henry the 6th of England—

“This battle fares like to the morning’s war,  
When dying clouds contend with growing light;  
What time the shepherd, blowing of his nails,  
Can neither call it perfect day or night.”

Of our country the United States, I can say that though her *political fabric* be ever so good, she has in her *domestic relations*, much, that may, from time to time, operate to her detriment. Perfect as a free government—dependent on the people, and beyond and above the reach of kings—in her internal situation she is far from being enviable. Large gangs of slaves, will one day, among many other colored persons already free, become large gangs of black freemen, and the condition of the country, arising from the inevitable repugnances and hatreds that will always subsist between the whites and blacks, that can never and

will never love the oppositely coloured, as they do their own hued people, together with the malicious character of the blacks, their revengeful disposition, ambition to get office and promotion, and claiming as *their right*, to amalgamate with our people, with many riots, turbulent assemblies, &c. consequent upon abolition, and other attempts for preferment, and amalgamation,—may make the situation of our people, now so reluctant, and unwilling to adopt *Expulsion*, little or no better than a situation among the disputatious Turks, or among the South Americans, repeatedly torn by civil wars, from exactly the presence and troublesome meddlings of the very population I now decry. As things now stand, imagining ourselves a happy people, we are miserable enough ; but such is our infatuation, that we see not our misery, and vainly imagine ourselves as happy as men can in any earthly place be ! Deliberating that we are the freest of people under the sun—we nevertheless permit a population to live among us, either in the capacity of servants, or freemen, which population of negroes keep us unhappy in the domestic line, and contaminates and disturbs those pure enjoyments of liberty, heaven's favor conferred on us, and a placid sedate conscience, which, had the coloured population but been absent, would be our enviable lot, make us the most powerful nation on earth, and as a great Republic, a grand exemplar to other nations, who would the more readily imitate us ; and throw off their kings and crowned ones, as they see us prosperously and happily blending as brothers, without any domestic civil discord from time to time to mar our harmony, and afford them the sad proof of the experience of the continual ferments and disputes of Republics, rendering them ever unwilling to imitate our government, and the more prone to hug the chains and shackles of lugubrious Monarchy !

People would think me a visionary to predict so much evil from the *mere presence* of the negroes to the country. They wish to know, how is it possible for evil to accrue from them ? This is a question of Theology. What is a Devil ? What is sin ? Why is evil ? Strike yourself and you feel pain—pinch your face and you feel cutaneous agony. What is the genius of that pain ? Who is the spirit of evil ? Ask the Preacher. Since there is evil, then, and a spirit of all evil oppugning good, and the Author of goodness, of which we have feeling experience and visible demonstration—this evil and its spirit,—operate *imperceptibly*. but Surely.

Then what spirit, is it, that disturbs the harmony of States, and embitters even social relations ? Ask thousands of disjointed families why is their delapidation ? They will tell you that *rumours* given out by



*black human machines* have operated to a disquiet, which terminated in interwranglings, and finally a separation. And is this very series of *black man machines* to operate to *another separation* because of them, of fearful import and dreadful incidents to such numbers of the American people?

To first principles let us come again and ask—since evil actually exists—are there not grades of evil and grades of good in all things? Among vegetations some are good; that is, having the least evil property—[for quite goodness in things without a portion of some evil, is not to be found in this present world, or on this our planet earth,]—and also some are middling, having, equally, as much good as evil, and are denominated *good for nothing*. since equal parts of good and equal parts of evil, neutralizes all the *essentiality* of the article; and others there are of rank poisonous qualities; so in animals there are some very useful, having little badness of character; some useless, and again, others, noxious and baleful. In human nature, then, does not this principle hold true? Are there not men and nations having all qualities from good to bad? Not so much do I speak of the evil and good properties of the same genus or species—of the good apple tree, and of the unsound; of the good peach and the rotten peach;—which being of the same class only differ in this, that disease had superinduced a rottenness in the sound peach, as to render a falling off, and unfitness for use;—or of the characters of different families of the white race, or the individuals of certain families, where, in the one place a part is constitutionally healthy, and a part constitutionally sickly; or a part have that dire moral disease of being rotten, or criminal. which is a falling back from the standard of right and propriety; and a better part have the soundness of life and vigor in morality, and being a harmless innocent and an useful component of society; but I allude to species dissimilar altogether, and more dreadful than the rotten peach in the one case, or the bad white man in the other:—to the deadly night-shade, of more virulent poison than any rotten peach, and to other families of men than the white, that hold the same relation to us as the Upas holds to the useful part of vegetable life.

If then, there are in vegetables useful fruits, and life-sustaining grains—in the same field or department of nature, may be found the deleterious ingredients, fatal even to the simple touch: if then in animal nature there are so many valuable and indispensable beasts, without which no man can do, in the same train of the compartment of nature, the brute kingdom, there be found creatures of fatal tendency even if approached unguardedly, and others that will not be approached to with

impunity without a powerful legionary: Is it only in the human family, the species of humanity, that this bold and too candid division of nature, and the lesson of its inculcation, is different, or without the same ever characteristic traits? The family of Adam and Noah—in that family alone, is the distinction shown by nature under Providence in the vegetable, the mineral, and the animal kingdoms changed, and from first to last, men are only perfect or frail in individuals, without being so in the view of nations, or of different species; since one family, Ham, was condemned by Noah to an inferiority, not *only physical*, but also *moral and religious*?

The case then will hold true according to my aphorism—that since in nature some plants are better than others, and others are fatal to other vegetables as well as to animal life—and as in animal nature, the same position holds true, regarding the good and bad species, so in the human family and species, the same distinction observed in Animals, Minerals and Vegetables may be discerned.

The nations are arranged according to the predictions of Noah—and that by the Will of God, is a truth that has the self-evidence and the infallibility within itself! This arrangement was effected according to the merits and demerits—the comportment and behaviour of the sons of Noah in primitive times, and in favor or disfavor of them, equally according to the same merits or demerits. Hence in Japhet appeared the white races; in Shem the red and brown; in Ham the black and woolly. This is a distinguishing trait of these three primitive families, which it is in vain for any thing less than a Divine Agency to alter. The Ethiopian will retain his colour, and the Leopard his spots, until the order be changed, of things upon earth. But instead of saying the white and the black, would it not be better for us, and compatible with truth to adopt a classification of the same course as holds in the animal and vegetable world, to apply to the human system of National classification, or of the moral species? This would comport more with the new doctrine of expulsion—to say the harmless and the noxious race, and would bring the classification of the species of men to the best view that can be taken of them.

The inquiry now comes to the original question at the beginning: are the negroes a harmless or a harmful race? Are they the virulent or noxious portion of humanity? Without fail, I assert that compared with other races they are. Revelation has asserted it at both the beginning and end of the Bible. In the Books of Moses, and in the Apocalypse. [See my work on that topic.] Our own observation, also, confirms the testimony of Scripture to our minds. The negroes how-

ever do not much appear to show in their forms the too palpable truth that I assert, and which we find in their actions. Naturally sluggish—averse to agitation, averse to agile employment, they are seldom in strong action, but when they are, the fatal effects of their doings are too obvious to be enumerated. But as a mere mass of men, in looking on them we can observe no instant or certain coincidence with my declarations. But the matter remains no less in the force of verity. The effect of both good and evil is mysterious; their operation never always tangible; and, all is based upon the evidence we possess of the actual operation. We feel happy, but from whence comes our present felicity, we cannot say; we cannot specify the direction; we only know it is the Gift of Divine Providence. Again, some times, we feel evil—from whence, we know not. We only know it is the effect of *Satan's* agency upon earth. Just so is it with the negroes; we do not take immediate visual, and perceptible cognizance of how the evil accrues from them, but we know it is from their proximity to us, or presence in the land. Nationally, we know they are the great bone of contention between sections, that tease and worry us. Domestically, we know them to be mainly at the bottom of family separations—of many a dispute between neighbor and neighbor, and many a murder in the sequel! These are the tangible facts of which we have cognizance. And they are sufficient. You see the Brandy in a Decanter, and the Laudanum in the Vial. They are as quiet—as unobtrusive, as harmless in appearance as any humble negro. You cannot see them put forth an arm to do you injury, but drink them, and you will feel the dreadful consequences. So send the negroes off to Africa, and you will not suffer *because of them*—but keep them and have them, and you will feel the misery of it, though imperceptible, as certainly as that a little black paint will spoil twenty gay colors, and a few drops of prussic acid in your fountains of water, will imperceptibly destroy your happiness.

I could not well finally conclude this book before I had taken at least a more special notice of the aforementioned “Tour of Six Months” in the West Indies, by Thome and Kimball, the abolitionists. This work, large and elaborate, was designed to show with what easy operation, what absence from crime, what moral improvement, abolition has been practiced in the single Island of Antigua, measuring 20 miles in length, and 18 in breadth, with the prospect of a total abolition, by and bye, of the apprenticeship in all the British West Indies, with the motive to operate upon the Southern Planters, by showing them how easily practicable the operation of absolute abolition can be carried on in these regions. According to Messrs Thome and Kimball, abolition is the easi-

est and most peaceable thing men can admit or do. According to myself [the humble and wholly *unaided author* in all my expulsionary writings or miscellaneous particularities, by any mortal dweller on the earth,] assertions were they of belief ought to have exemplary and creditable witnesses—or the persons giving evidence should be so impartial, as to give nothing but the truth, which conservability of truth will be this impartiality: or in other words, I say that Messrs. Thome and Kimball were prejudiced in favor of the negroes, and fore-prepared to say all the beautiful and happy things they can of them, and under this prejudice, even this prejudice against us, they cannot sit in judgment in this case as impartial jury-men or judges: hence no one can believe them without much exceptions, and scarcely can a Southern man credit them at all.

Having premised, that I, for one, cannot blindly credit the publications or arguments of such abolitionists, prepared beforehand to say all they can in favor of the African negroes, I shall proceed now to give samples of their argument: Any man long conversant with negroes, their habits, tempers, disposition and general character, cannot but see the puerile efforts of Thome and Kimball, to elevate them into our estimation, rather by fibs and fables, than by their own intrinsic merit. I here give one sample of their remarks; and the same partiality to negroes—the same glossing over their faults—run through the entire book under consideration. “The only *coloured* person,” say they, “either black or brown, that we saw drunk, during a residence of nine weeks in Antigua, was a Carpenter in St. John’s, who as he reeled by, stared in our faces and mumbled out his sentence of condemnation against wine-bibbers,—“gemmen—you sees I’s a little bit drunk, ’pon honour I only took th-th-ree bottles of wine—that’s all.” It was “christmas times,” and doubtless the poor man thought he would venture for once in the year to copy the example of the whites.” Mumbled out his sentence against wine bibbers! and copy the example of the whites!! Thus go the abolitionists! desecrating and humbling every thing *white* and exalting and idolizing every thing *black* in human nature! Against wine bibbers, what by their own showing, did this negro say? Nothing, calculated to apply to any one, more than to himself only. And here is a falsehood of these men, that he “mumbled out a sentence of condemnation against wine-bibbers,” in which nothing was said of any wine-bibber more than of himself the negro—whose falsehood that he was only “a little bit drunk,” tally exactly with the falsehood of Thome and Kimball as to wine-bibbers. Nor is this all: these lying abolitionists assert that this negro ventured for once at “christmas time, in the

*course of the year* to copy the example of the whites!" Here is an audacious fabrication and insult upon our own name and honor, that we white men alone are drunkards, or the originators of intoxication, and the negroes only "copy" us when they become drunken! Why upon this principle, the abolitionists [a greater body of consummate liars, I make free to say than ever lived on the earth in white skins,] may say that there are no drunkards at all in Africa, [their paradise, no doubt, and to which they should, for any thing I care of the matter, be expelled along with their "sweet negroes,"] and that the negro only learned to get drunk from the whitemen! Now, if the negroes of America and the West Indies learned intoxication by mimicing the white men, how is it that in the most ancient ages, the Egyptians first *invented intoxicating drinks*, and sold them to the Greeks? as see the *Antiquities of Bryant*. How is it also that Nimrod is said by the same Antiquarian, to be the first instigator to drunkenness, and "*a black man*" too? How is it that with so many testimonies of original drunkenness in the original negroes of Egypt, the abolitionist can pretend that the negroes only get drunk by copying our example, as if the worst of men living, were the children of Japhet—and as if against them the imputation of all corruption is to be thrown? As if the white man alone, was the grand master spirit of sin, and the negroes (proverbially vile and obscene as they are universally known to be,) were pure and harmless characters: In carrying out this declaration, the abolitionist, *Thome*, should well say "lo! I live in Antigua, and being a white man, I am the vilest here surrounded by so many cherub negroes, who exceed me in virtue, every how, and who only get drunk, and commit whoredom, and steal and tell lies, by "copying" me or my brethren—for the debaucheries of men like me and my relations of white complexion!"

That I have misstated one fact, small or great, in this—as to the Pamphlet of Thome and Kimball, and other things I defy any abolitionist, or negro, in the world to prove. I have given the plain unvarnished tale!—I have perverted nothing! and shall pervert nothing! This book was sent me from New York, by way perhaps of convincing me of the untenability of *EXPULSION*, and the feasibility of *abolition*, but it has only served to raise my anger and excite my disgust against the infernal abolitionists, who can pretend to work their hellish schemes by means of falsehoods! Conspicuous only for praise to the negroes, and for slander on the white people, the book in question, is replete with pictures similar in character to the one I have just extracted. Does a negro dress up in gaudy clothes, or do negresses put on sumptuous ha-

biliments, the abolitionists, Thome and Kimball, say they are only copying the whites." Do blacks attend or get up balls, and frolic all night in uproarious merriment—(a thing universal in all Africa—as a late writer says "from the hour of sunset to sunrise all Africa dances,"\*) they are mimicing the "WHITE FOLKS." Indeed commit whatever sin they might, these two infamous white men will attribute it to imitations of us. Let any body procure this Pamphlet from New-York, and read it for himself, and he will see the absolute truth of all I have said.

Amid so many misrepresentations of 'us—amid so many beautiful portraits of the negroes, and negresses—who never fell because Adam sinned—who never felt the effects of Noah's curse, but who are spotless devoid of sin, only so far as they have "Copied" us, and which sort of argument is to carry on abolition, what is to be done? I believe, and fear, nothing can or will be done, for the truly right way, so long as our people are so lethargic, inactive, and have a sort of perennial, drowsy indifference, on this question. Nay still more, the Southern Public are too often habited to hear negroes praised; too often, too, praise them themselves, that amid the praises sung for the blacks, both, at the North and South, it is not to be expected that any thing will be done in the right way—The negro carpenter, is at the South, said to be the best in the district! The negro blacksmith the best in the up country or low country—The negro or colored wheelwright the best in the State—aye each more so than whitemen! Was ever more impudent and barefaced falsehoods uttered to the glory of negroes, and the discredit of white men, by whitemen, themselves? and yet, such unhappily is the veritable fact, in this country, and I have heard them from the mouths of white men both in South Carolina and Georgia. What a synonymity to the assertions of Thome and Kimball, as to the West Indian Savage negroes? It seems that as in Ancient days the men of Shem and Japhet, so much admired the rebellious and refractory race of Ham, who contemned Heaven and germinated those scourges of mankind, king craft and Idolatry,—as to adopt and carry with them to the most remote habitations of the Earth, these doubly baleful systems; and as yet multitudes of empires, continue still to act upon them in government and Religion—so to this day the same admiration for the breed of Ham—the same better love for them in contradistinction to that for our own house and families, continue; aye to this hour! It certainly appears, multipotently, to my *actual vision*, that this fact, is plain, and ALL KNOW IT TO BE so, that the Abolitionists of the North, are continu-

\* See the Geography of W. C. Woodbridge—article Africa.

ally, singing out: "Free the negroes—it is their *right*;—they are *good*—a good people should be free:"—And on the other side, the slaveholder of the South hath sung, and still do sing out, "No they are too *good*, too serviceable to be given up. They are *good* we know, hence we want them, as well from a prudent regard to our families, as for a careful supervision over *their welfare*, and the making of ample and comfortable provisions for these good black people." So, between the chorus of "good people," for them from the North, and the like chorus of "good people" as to them from the South,—I, the solitary and salutary Expulsionist, that calls them a "bad people," with the tremendous power of far more stubborn truth, has to stand alone in solitude, to fold my arms, and look on. what I abhor from my soul, to watch coming events, to brood upon my lonely situation, and the lonely grandeur of the ponderous and most gigantic plans I have brought forward, and with which, under the Providence of Almighty God, I wish to benefit and favor the land of my Fathers.



### To Southern Planters.

I propose, most respectfully, to your consideration,

## THREE GRAVE INQUIRIES.

1st. Whether slavery, as it exists in the United States, that of the subjection of the blacks to the domination of the whites, as it actually obtains in the Southern States, is to remain *interminable*?

2nd. If interminable, of course your scruples against Colonization, or their expatriation to Africa, their original allotment, when under Divine Providence, the Earth was divided in the days of Peleg, holds good: but if not interminable, if, in process of time, they are all to be freed how could you feel a single emotion of hostility to the riddance of the Land of their pestiferous presence, affording so much drawback to morality?

3rd. If then slavery is not to exist forever—and the blacks one day sooner or later to be all freed—under this aspect of the case, to oppose Colonization, is to foster abolition:—for that is the sole design of the Anti Slavery party;—to keep the negroes here in one shape or other, until they all be freed, and at the same time to hasten their jubilee: and since the abolitionists are themselves violently hostile to Colonization, as may be seen by reading their Annual Report in New York, under the presidency of Tappan: how can any thing be made of the negroes remaining uncolonized and unexpelled, since they will by and bye, by *our own volition* be free, and to retain them here is to consummate the repugnant orgies of amalgamation?



## THEORY OF THE EARTH

### THE EARTH AND ITS HISTORY

The Earth is a planet of the solar system, and its history is a record of the changes which have taken place in its structure and composition since its formation. The history of the Earth is divided into three main periods: the primary, the secondary, and the tertiary. The primary period is the earliest, and is characterized by the formation of the Earth's crust and the development of the first life. The secondary period is the middle period, and is characterized by the development of the land and sea life. The tertiary period is the latest, and is characterized by the development of the human race. The history of the Earth is a record of the changes which have taken place in its structure and composition since its formation. The history of the Earth is divided into three main periods: the primary, the secondary, and the tertiary. The primary period is the earliest, and is characterized by the formation of the Earth's crust and the development of the first life. The secondary period is the middle period, and is characterized by the development of the land and sea life. The tertiary period is the latest, and is characterized by the development of the human race.

AN ITEM, NOT TO BE FORGOTTEN BY A SINGLE AMERICAN WHITE FREE-  
MAN.

The fable about the Farmer and the Judge, respecting a Bull of the latter goring an Ox of the former, occurs very remarkably to us, when scrutinizing and observing, closely, the action of the freed negroes. In New-York, a New York paper of great respectability and worth, the "STAR," mentions that the Courts of municipality are filled in most cases with trials of negro criminals for brutally assaulting, and robbing white persons. *Behold then, the benefits of emancipation and not expulsion in New York!*

In Canada, also, a regiment of free black tories, principally composed as say the Emancipator and the Liberator, of "*runaway slaves of the South*," have been in array for the service of the Queen's Majesty; and for the success of tory royalty, against Whig Republicanism,—to put down the *white insurgents against the slavery of Monarchy!* I take this information from these two abolition presses; for what it is worth; and it amounts to nothing but the escaping of negroes from our chains and control into Canada, and then and there fighting to prevent the liberty of our white brothers. Yes! blacks escaped from Southern task-masters—went to Canada; and as soon as therein, attempt to prevent white men escaping the thralldom of the task-masters of monarchy: siding with the Tories of England to prevent our Canadian brother's right to freedom! It seems to every rational being, that the blacks think none but themselves ought to be free. As we judge the tree by its fruit, so we judge the men by their actions: They act like fellows in the last stage of folly and malice, and this but indicates the universal habit and propensities of the negro race! It reminds us of the Fable of the Ox and Bull. The ungrateful, the malicious blacks, are goring the rights and liberties of our Whig brethren in Canada, who received them with kindness and freedom—and out of mere graceless hatred to white people, or love to monarchy; as they were the first to inherit monarchy in ancient times, and they would be the first to support and defend it against all Human harmonies and the rights of man!

The conclusion to which I ultimately come, is that after reviewing all ages and things, after thinking upon modern and ancient lights concerning the Africans—the negroes are totally unfit to live among us under any character, either as free or bond-men—that to keep them at all is a sin and a wickedness, which do not at all become the followers of God; and that at any rate they should be done away with or expelled. This is the better for them; at any rate the better for **OURSELVES.**

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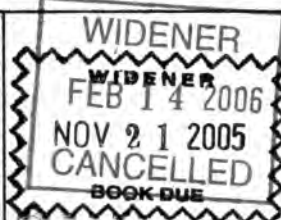
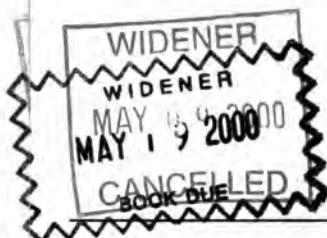


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